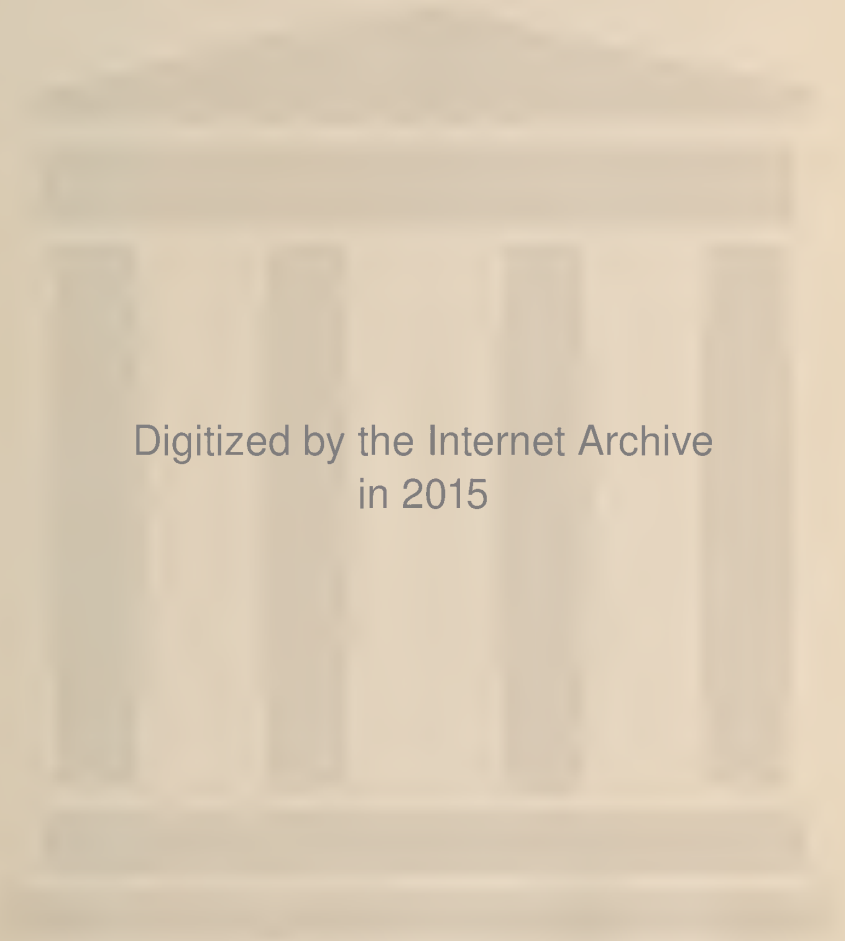






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# The Outlook of Missions

Volume XV

Number 4

April, 1923



CENTRAL REFORMED CHURCH, DAYTON, OHIO  
Convention of W. M. S. G. S. Meets Here May 11-16



YOUNG PEOPLE'S SOCIETY OF HUNGARIAN REFORMED CHURCH, BUFFALO, NEW YORK,  
REV. ANDREW URBAN, PASTOR

# The Outlook of Missions

Headquarters: Reformed Church Building, Philadelphia, Pa.

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# The Quiet Hour



Come, let us worship and bow down, let us kneel before the Lord, our maker.

—Psalm 95:6.

Life that makes us like God, and which gives us the knowledge of God, is the gift of Christ. We do not struggle to get it, we just receive it.  
—J. H. JOWETT.

I am glad a task to me is given,  
To labor at day by day.  
For it bringeth me health and strength and hope,  
And I cheerfully learn to say,  
Head, you may think; Heart, you may feel;  
But Hand, you shall work alway.  
—LOUISA M. ALCOTT.

After we have done our human part, if God seems to be slow in getting things under way, it tests our faith to wait for Him. But such faith, such calm patience, never loses its reward.

When God's will for us becomes our will for ourselves we shall find that what reigns on high is not iniquity that wrongs us, but magnanimous justice and glorious love. It is not as a restraint, but as a way of self-fulfilment, the will of God is felt by those who are in tune with His purpose.  
—T. RHONDDA WILLIAMS.

We turn aside and tread the ways  
That lead through wonder up to praise;  
Wherever thou by man art found  
The homely earth is holy ground!  
—HENRY VAN DYKE.

If thou knewest the whole Bible by heart, and the sayings of all the philosophers, what would it profit thee without the love of God and without grace?  
—THOMAS À KEMPIS.

Nothing is so easy as to be philosophic upon the cares of another—nothing so easy as to wax impatient with an acquaintance who allows himself to be overridden by troubles and pains which appear to us of trifling moment.  
—A. S. M. HUTCHINSON.

Take on yourself  
But your sincerity, and you take on  
Good promise for all climbing; fly for truth  
And hell shall have no storm to crush your flight,  
No laughter to vex down your loyalty.  
—EDWARD ARLINGTON ROBINSON.

Give me the book which will call me out of my selfish self and contrast the stunted man I am with the man God intended me to be—vigorous, sunny, free, untrammelled, uncramped, forceful. Such a book would be a friend, indeed, the greatest in the world.

I know not what the days may bring,  
Tomorrow waits unknown;  
But this I know,—the changeless Christ,  
My Lord, is on the throne!—D. ANDERSON.

To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder; behold! this is what it is to prosper, this is what it is to live.  
—PHILLIPS BROOKS.

The Christian life without earth's bliss is no more true and complete than earth's bliss without God's love.

Leave God to order all thy ways,  
And hope in Him whate'er betide;  
Thou'lt find Him in the evil days  
Thy all-sufficient strength and guide:  
Who trusts in God's unchanging love  
Builds on the rock that naught can move!

No treasures that we gather in our earthly adventure are comparable to the friendships, the loves, that grow up beside us in the years.

There is an attitude of proper forethought which is to be commended. But the apprehension which breeds only worry and weakness is inconsistent with the spirit of confidence which pervades our holy faith.

## THE PRAYER

**G**RANT unto us, O Lord, the spirit of mutual love and duty, and above all, of grateful obedience to Thee; give us comfort and support under all circumstances of our life, and Thy merciful guidance unto the end; that, living in all holy and godly conversation, we may be afflicted by no adversity, and may finally attain to the perpetual enjoyment of Thy loving mercy, through Jesus Christ our Lord. AMEN.



# THE OUTLOOK OF MISSIONS

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VOLUME XV

APRIL, 1923

NUMBER 4

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## Our Offering to Thee, O Christ

Master, no offering  
Costly and sweet,  
May we, like Magdalene,  
Lay at Thy feet;  
Yet may love's incense rise,  
Sweeter than sacrifice,  
Dear Lord, to Thee.

Daily our lives would show  
Weakness made strong,  
Toilsome and gloomy ways  
Brightened with song;  
Some deeds of kindness done,  
Some souls by patience won,  
Dear Lord, to Thee.

---

## A GREAT YEAR FOR OUR CHURCH

THE year 1923 should be the greatest in the history of the Reformed Church. It is the year when the Twenty-first Triennial Sessions of the General Synod will be held at Hickory, N. C. It is also the year when the W. M. S. of G. S. will meet in triennial sessions in Dayton, O. These two important gatherings will mark a new era in the work of the Church, both at home and in the lands across the seas.

In this issue of THE OUTLOOK OF MISSIONS special space and stress are given to the meeting of our faithful women in Dayton.

The officers and their associates are not only capable, but they have put their ability to work. We know of many visits they made to congregational societies with a view of deepening interest in the work of Missions; a number of conferences have also been held for the purpose of organizing new societies and of increasing the number of active participants in the missionary work of the denomination.

There is no reason why the Woman's Missionary Society should not number 100,000 members. What a mighty host such a membership would be! Think of the larger offerings, and the wider influence of the women in the Church!

One of the outstanding features of our Woman's Work is their annual Thank-offering. Watching the steady growth of these extra gifts is heartening to the missionaries.

May there be a splendid enrollment of delegates at the Dayton meeting, and may the Spirit of the Lord pervade the hearts of all who seek the highest welfare of the church.

## FROM SOIL TO SOUL

## A World-Wide Field is Open to Agricultural Missions

**T**HERE is a prophecy—asccribed to a great missionary statesman—that in *ten years the bulk of missionary work will be centered in agriculture.*

Since everywhere and every day in mission lands three-fourth of the people spend their time in the fields, the recent meeting of the International Association of Agricultural Missions, representing twenty mission boards, whose purpose is "to interpret the Christian message in terms of agricultural welfare," commands attention.

Dr. Butterfield, of Amherst, who had recently visited China, made an impressive address. "When we think and work in terms of agriculture, we think and work in terms of the life of eighty per cent of the people of the world. When we do that, we shall be making a long step toward world peace, for we shall have ceased to work through diplomatists and politicians alone, and shall be working directly with the *people of the earth, and in terms of the daily occupation of the majority.*"

Dr. Butterfield passed over China's work of reforestation and famine prevention through agriculture and engineering, for which he expressed admiration, to the problem of the village.

"It is in the village," he said, "that the three hundred million farmers of China pass their lives. This is the village organization: A village—usually a market village—of perhaps thirty families, surrounded by hamlets of four to five families each, constituting a village community—a self-contained village unit. This unit is the *key to the situation in China.* A program must be worked out for it which shall go from 'soil to soul.'

"The Western eye, accustomed to watching China floundering internationally, may fail to see anything of promise in these communities, but the fact is that the life there is a fairly stable life. To this community and its problem must the agricultural missionary address himself. It will take a long time. We, with all our wealth, have not yet solved the problem

of rural life completely for our thirty million farmers, and China has ten times as many. But China's problem can be solved.

"A Christian program must be made for rural China. I believe that, when this period of agricultural depression is passed, the farmers of the United States will be glad to contribute to the aid of China's agriculture. There should be one program, one budget and one appeal."

The spectacle of agriculturalists, specialists from state colleges and from the Federal Department, joining forces with agricultural missionaries to help the world with its agricultural problems made a profound impression.

Mr. David Fairchild, of the Department of Agriculture, said: "We in the Department look upon the agricultural missionaries as our representatives and we want to help them. One bit of advice: Do not try to take agriculture in American form to any country. Turn the open end of your trumpet around and put the small end in the community and your ear at the other end. What you hear will help you to apply your agricultural principles to the local needs."

There is no scrap of the earth's surface which is not covered by the Association's experience. The participants in the discussion represented India, China, Africa, Mexico, South America—Spanish and Indian—and the United States, not omitting the American Indian, man and woman; woman in agriculture was stressed at every point.

In the discussion there was perfect agreement in the following principles:

1. Conserve every industry and method known to the people, using science to develop, not to displace them. Begin with the people where they are.

2. Among primitive races be slow to disturb the present division of labor between men and women. Let women remain agriculturists.

3. Bring every resource of American science and religion to bear upon the problem, but do not impose American agriculture upon any people. Study local conditions and apply principles.

The missionary should seek to "fulfill" the native life, in so far as it is good.

Some have replaced bead-making among the Indians with an industry foreign to them! That conception found no place in the minds of this group. Native dress should be developed in native materials; a certain missionary in Rhodesia is improving the native woven hat and teaching his students to make their own, thus obviating the necessity of spending money for an expensive imported hat unsuited to the native's use. All over Africa missionaries are improving cotton by introducing better seed, and they are teaching the native to weave so that he may not be obliged to pay out a whole month's wages for one piece of imported cloth.

The goal for this generation of Africans fresh from the jungle is a self-contained community such as our grandfathers lived in, in which a blacksmith did the village blacksmithing, a shoemaker did the shoemaking, and everybody did his own weaving and raised most of his own food. Added to this will be enough training in the trades to articulate the men to the industries which have sprung up around them. Woman's work in the gardens should be modified only so far and so fast as better methods of home making demand more of her time.

In the lands where agriculture is old, and in a measure skilled, but, from a modern standpoint, unscientific, there is a chance for the agriculture departments of universities to make a valuable contribution, such as the Canton Christian College (as described by Mr. Howard) has made to silk culture in China. There is also opening out before the missionaries in China the vast problem of *famine prevention through agriculture*, by the establishment of schools and departments of agriculture in the schools, and the introduction of agriculture into the classes of the lower schools.

To introduce the *county agent* (men and women), a peculiarly American institution, and thereby furnish a means of linking the people to their government stations, seems obviously to be the function of the missionary from the United States. It is an American "talent," which, European missionaries tell us, should not be "hidden in a napkin."

Church membership on many foreign

fields has been growing so rapidly in recent years that money from the home base cannot possibly be sent in large enough volume to provide for the shepherding of the flock. Self-support *must be hastened*. Hence the economic status of the Christian communities is being forced upon the attention of missionaries and boards. The corner-stone of such development is AGRICULTURE.

## TRAINING FOR PEACE

### School Histories in Japan No Longer Serve the Military Party

JAPAN has done much to confirm the good faith of her signature to the Washington Treaties, but perhaps no act of peace has been more radical or more significant than the rewriting of history to be taught in public schools. These revised versions of what the world has done and is doing contain little or no laudation of militaristic ideas—in fact, go out of their way to emphasize the pacific virtues of frugality, efficiency, enterprise and justice. The romance of achievement has been substituted for the glory of conquest in the teaching of the young. *Tools* are given a higher importance than weapons as instruments of progress and civilization. The heroes of the *forum* and *laboratory* are culogized above the heroes of the battlefield.

Such a shifting of the accent from the syllable of military valor to the syllable of *humanitarian values* implies a more revolutionary change in Japan than it would in any other country. It must be remembered that from the middle of the twelfth century to the middle of the nineteenth century the Samurai, or military class, was the class of social superiority and practically the only educated class. With all their commendable qualities of obedience, endurance and self-immolating patriotism, the Samurai had only a condescending contempt for industry and the bread-winning pursuits.

It is scarcely less interesting to note that Japanese educators have chosen *biography* as the preferred form of teaching history. The most popular book of history now

being used by high school students is a collection of 300 brief biographies of national notables and famous men of other countries—a kind of Plutarch's "Parallel Lives" brought up to date. Fifty of the 300 men whose life stories are retold are foreign celebrities and among them are included Washington and Lincoln and Edison. It was Carlyle who said that "history is the essence of innumerable biographies." Japan is demonstrating her faith in this belief that the greatest study of mankind is man—or rather men.—*Evening Bulletin, Philadelphia.*

## MOSLEM WORLD

### Is There a Christian Future for Turkey?

A pessimist has been defined as one who blows out the candle to see how dark it is. The situation in the Near East is full of perplexity. The work of a century of Christian missions is imperiled and the future seems uncertain. Many are asking whether Christian missions have a future in the Turkish Empire, and what is to be the task of the Church in rebuilding the Near East. But the prospects are as bright as the promises of God—there is light ahead; there is power in prayer.

In the April number of the *Moslem World* those who know the past history of Turkey and its present condition at first hand tell the facts.

Dr. George F. Herrick, the veteran missionary and pioneer of the American Board of Commissioners for Foreign Missions, shows himself a confirmed optimist and calls for advance, no retreat.

Rev. Ernest W. Riggs sketches with masterly hand the present situation, and concludes that God is calling his Church to evangelize the Turks—a task too long neglected.

The new opportunity at Damascus, and especially among the Albanians, is outlined by a Danish missionary and worker of the Near East Relief.

In a striking editorial, the legend of Veronica's handkerchief gives a message to all those who have helped to relieve suffering in the Near East.

Samuel Anderson, of Constantinople, contributes another article on the inter-

esting practices of "The Whirling and Howling Dervishes."

Professor Gottheil, of Columbia University, pays a tribute to the memory of the great Orientalist, Ignaz Goldziher, to whom all missionaries are so greatly indebted.

The leading article in this number is a scholarly presentation of the doctrines of Sin and Grace in the Koran by Rev. J. Oscar Boyd, D.D., formerly of Princeton Theological Seminary.

Other articles tell of the Centennial of the Beirut Press, how they pray for rain at Marsovan and recent explorations in the heart of Arabia. The Book Reviews, and notes on Current Topics, as well as the Survey of Periodicals, carry the reader into every part of the Moslem world, and bring him in touch with current events, literature and thought among Mohammedans everywhere, a restless, disillusioned, but progressive world.

## Which Road?

I WALKED and walked, which road to go—  
'Twas just at the cross roads—and I didn't know—  
Nor could I guess, while doubts and fear  
Filled heart and mind—and no guide near.

After a while as I walked along—  
There came to my mind an old sweet song—  
Then came a prayer—and fear went away  
There at the cross roads, at the close of day.

There is ever a battle on life's highway,  
It's hard to see at the close of day,  
The roads seem alike. Which is best—  
Which leads Home to peace and rest?

Christ is our Guide, He calls us now  
To the road we must take—to His will  
we bow;  
It's a busy road, but we'll go right on—  
Without fear—without doubt—all sorrow  
gone.

ELIZABETH W. FRY.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## The Streaming Hordes

By RALPH WELLES KEELER

STILL do the streaming hordes sweep in  
Thru, open gates, on shores still wet  
With crying blood of brother's wrongs,  
Where ev'ry evening sun doth set  
On discontent and growing need,  
On cheerless home, on bitter strife—  
The huddled, crowded, cheerless mass,—  
The empty, hopeless, sordid life.

The widening stream spreads on and out  
Thru' village road, thru' city streets,  
Far o'er the undulating plains  
Where distant sky and mountains meet.  
Each day the currents stronger sweep  
Across the hopes that life holds dear;  
Must duty challenge to the task  
Which Christ Himself in love makes  
clear?

Shall this stream choke our nation's life  
And hopes and ideals droop and die?  
Shall freedom's song our fathers knew  
Be but an echo to the sky?

Still do the streaming hordes sweep in  
Thru' open gates—an eager throng—  
God, give us strength to make them Thine  
And teach them brotherhood's own  
song!

Thy grace, O God, impart that we  
In love to alien folk may show  
A brotherhood that knows no bounds,  
Thy kingdom here below.

## NOTES

Rev. R. J. Harrity, pastor of the Mission at Sioux City, Iowa, has turned editor. The first number of *Grace Reformed Broadcaster* has just appeared. The title page is printed by type—mostly a cut of the attractive church. The contents are the product, in double column, of the mimeographer's art. Mr. Harrity has a "staff" representing the various activities of the congregation—Women's Activities, Young People's Work, Sunday School, Athletics, Men's Activities.

The Boy Scouts of the Mission at St. Joseph, Mo., of which the Rev. J. B. Bloom is pastor, observed the thirteenth anniversary of the national organization by giving a program Friday evening, February 9th. The pastor, two city Scout Executives and the Commander of the American Legion Post gave addresses. The Corps gave a demonstration of a meeting with a number of "stunts" and then served refreshments. On Sunday night they attended church for the anniversary sermon.

\* \* \*

Ohmer Park, Dayton, O., Rev. Frank A. Shults. In a recent appeal for Near East Relief this congregation gave \$310. Three weeks later the Foreign Mission Day offering was \$48. The Classical Apportionment is paid in full to the Classical Treasurer for the whole year. Three foreign mission classes are studying text books on India, a different text being used in each class.

\* \* \*

The Week-Day Bible School has been started in Kenmore, Ohio. On February 1st the attendance was about 800, of whom 177 were present in the Goss Memorial Mission, of which Rev. E. M. Anneshansley is pastor.

\* \* \*

The Rev. T. Kaneko, of our Japanese Mission at Los Angeles, Cal., is the recently elected president of the Japanese Church Federation of Southern California. The Federation consists of 30 Japanese pastors and congregations.

\* \* \*

A live wire C. E. Society is that of Grace Church, Detroit, organized last October—a hustling organization, composed of members from the "teen age" group. At the February monthly rally of the Detroit C. E. Union, this society was granted a certificate of membership in the Union; it had the largest representation, 22 present with membership of 24. A silver cup is given the society hav-

ing the largest percentage of attendance present at the rallies for three consecutive months. This society is showing interest in church activities.

\* \* \*

Under the auspices of Hale Memorial Church, Dayton, Ohio, of which Rev. H. J. Herber is the Missionary, "The Hale Community Club" has lately been organized, with Mr. George B. Smith as its efficient president. The Club is composed of men in the Church, Sunday School and community and will no doubt play an important part in the life of the congregation. A very helpful service was held January 11th in memory of the founder of this Church, Rev. William A. Hale, D.D. One year before he received his reward for faithful service. The first anniversary of the Church's dedication took place on Sunday, February 25th, at which time the Treasurer of the Board, Mr. J. S. Wise, was present.

\* \* \*

During the Christmas season the young people of First Church, Pitcairn, Pa., Rev. C. A. Bushong, pastor, organized a Y. P. Club, known as the Goodwill Club. They have allied themselves with similar organizations of Turtle Creek and Braddock, forming the Triple League of Young People of the Turtle Creek Valley. The first activity of the club was to entertain the other two clubs during January. One of the features of the League is the interchange of these social events. On February 13, the Goodwill Club was the guest of the Kiski Club of the Turtle Creek Church, and entertained at a Valentine social, where they spent a very pleasant evening. These meetings are the means of bringing the young people of the Reformed Churches into closer relations. Besides the social and regular monthly meetings, the club has been conducting a meeting every Sunday evening, which has been well attended. The Y. W. M. A. gave a George Washington social on the 21st, when a program of patriotic amusements and fun of "Ye Olden Times," with colonial lunch, was rendered. The active W. M. S. at their meeting on February 13 elected their new officers and organized the work for the year.

Dr. Henry Gekeler makes the following statement in *The Christian World*:

Our oldest Hungarian Church, the one on 79th Street near Kinsman Road, in Cleveland, has a new pastor, Dr. Joseph Herczegh, who is one of the young ministers who came from Hungary last Summer and has been in the colony of Hungarian students in our Lancaster, Pa., schools. He came to America to perfect himself in English, but decided to make his stay here permanent by becoming pastor of this congregation. His predecessor, Rev. Prof. A. Toth, was one of the speakers at his successor's installation last Sunday, as was also Dr. G. W. Richards. The president of the Western Classis, Rev. Mr. Czuteros, and several others spoke at the installation and Dr. Herczegh preached. The installation banquet occupied the entire afternoon. Two Cleveland pastors—Revs. H. Schmidt and O. G. King—and the *Christian World* editor partook of this "feast of reason and flow of soul," also contributing modestly to it. Our Hungarian brothers are great speechmakers and also have a splendid capacity as listeners to speeches. We rejoice that this historic congregation is again so well supplied with a pastor.

\* \* \*

Rev. G. H. Gebhardt, pastor of the Carrollton Avenue Mission, Indianapolis, Ind., reports as follows: "The work is showing brighter promise each succeeding Sunday. Attendance is growing. Our evening attendances are made up very largely of people of the community, many of them unchurched; the reassuring factor being that those who come once come again and bring others."

### Japanese Activities

*From report of Superintendent E. F. Evemeyer, Department on the Pacific Coast:—*

"This has not been a quarter of mere routine but rather of many specials in which the time and energy of both Mrs. Evemeyer and myself have been fully employed. We have loved our State and our work from the very beginning and the passing weeks and months make it only the more so. The work in our San Fran-

San Francisco Japanese Mission moves along in splendid fashion. The Christmas season was celebrated in a true American and thoroughly Christian spirit. The Sunday School continues to grow in numbers and interest, in which much stress is being placed on methods and organization. Plans are being made for a protracted series of evangelistic services during the quarter. In a material way all interest is now centered in the forthcoming Educational Building to be erected by the Woman's Missionary Society of General Synod. Building operations in all probability will begin in the very near future. . . The work in the Japanese Mission at Los Angeles is a real joy, because of its steady and substantial progress. Most notable has been the advance made by the Sunday

school during the quarter. In addition to their local work, it is proposed to start a new school to have its session on Sunday afternoon and manned by the mission force. The location is in a thickly populated Japanese section in a suburb. A series of Evangelistic services will also be conducted during the quarter. A most practical heating system has recently been installed, the funds being provided for by the mission."

Let us see God in everything! Let us find him everywhere! Be quite sure that his love and power and wisdom are at work in our home and our business, in our country and the world.  
—MARK GUY PEARSE.

If to Thyself thou art not ever true,  
How shall the eyes of God come piercing through  
This masked world? - FANNIE STEARNS DAVIS.



### New Educational Building for San Francisco

On the morning of February 5th, work was started on the new educational Building or Community House for the Japanese Mission, San Francisco, of which Rev. J. Mori is pastor. This greatly needed plant is being erected by the Woman's Missionary Society of General Synod. It will be thoroughly up-to-date in every particular, making full provision for a complete educational, social and religious program in this large Japanese community.

### Signs of Encouragement

*From report of Supt. D. A. Souders,  
Immigrant Department:—*

"There are a number of signs of encouragement which we wish to bring to your attention. The first of these is the expressions of opinion of a conference of Hungarian ministers and elders at the annual meeting of Pittsburgh Synod. . . Several subjects were referred to the brethren for consideration, namely: the payment of the annual apportionment, the importance of holding occasional conferences for mutual acquaintance and co-operation, the revision of membership lists and better records of the actions of consistories, and last, but most important, the holding of evangelistic meetings during the time from New Year to Eastertime. Favorable action was taken on most of the subjects, but it now remains to follow up such actions. It is especially gratifying to note that this year there are more evangelistic campaigns scheduled, both in Western and Eastern Classes, than a year ago, by groups of ministers in a specified territory helping each other for a Sunday and several days in their respective parishes. One such campaign was held during the Christmas and New Year holidays in Detroit with good results. Other meetings are scheduled for the months of February and March in Pittsburgh, Cleveland, Chicago and New York districts. Another encouraging outlook is the educational work for Hungarian students. Rev. Dr. Alex Toth took up his work as Hungarian professor in the institutions in Lancaster, early in October, and since then has made a fine impression, not only in getting students to the schools, but also on the members of the several faculties who think of him as a rising man in this field of usefulness. He has not only been tireless in the work immediately connected with his office, but has also secured the co-operation of representative men of the institutions in founding the Hungarian Student Fund and has been in the field canvassing to secure friends and contributors to the fund. . . The work in the Eastern Classis is showing new and favorable

signs of activity since Rev. Dr. Takaro has returned with his family from Budapest to be pastor of the church in New York and to act as President of the Eastern Classis."

### Bethel Community Center

*From report of Woman's Missionary  
Society of General Synod:—*

"The Jewish work which is being carried on at Bethel Community Center is making splendid progress. On account of ill-health, Mrs. Gitel has been compelled to withdraw from the work. Miss Peltz is doing the work formerly carried on by Mrs. Gitel, while a Gentile part-time worker is taking care of the work previously attended to by Miss Peltz. Gospel meetings are held weekly, the attendance ranging from ten to twelve. The Sunday School is conducted each Sunday, attendance averaging twenty-five. Stereopticon and moving picture lectures are held almost weekly, general attendance averaging about one hundred. Meetings of a social character are also held both for the boys and for the girls. Mothers' meetings, as well as boys and girls club meetings are held monthly. Mr. Gitel is conducting weekly classes in manual training and basketball for the boys. During the Christmas season the churches of Philadelphia and vicinity rallied to the needs of the center most generously. Almost two hundred stockings and twenty baskets of food were distributed at the Christmas entertainment. Through the kindness of the members of the Reformed Church, the superintendent of the center is able to distribute many articles of clothing to the needy of the community. A number of volunteer workers are also assisting with the work. In November, the Junior girls gave a playlet in Messiah Reformed Church, Bethany Presbyterian and the Schwenkfelder Church. The Woman's Missionary Society of General Synod cannot speak too highly of the efficient work which is being done by the Central Committee of the Woman's Missionary Society of Philadelphia Classis."



### The New Immigration

*From report of Dr. Paul H. Land, Harbor Missionary, New York City:—*

"There is never any routine work about the Harbor Mission; every case differs from the other, and something new turns up every day: new people, new experiences, new difficulties, which have to be met. . . The new immigration, coming mainly from the northern part of Europe, is a distinct improvement over that of the time before the war. Although there are still a great many Jews and Poles and South-easterners coming, yet they do not form the absolute majority any longer. You can see at Ellis Island a goodly number of bright, intelligent northern faces, nice, clean people from England, Ireland, Germany, Holland and the Scandinavian countries. But even so, the number of these people is not sufficient to fill the quota allowed by the new immigration law. In fact, the actual number of Northern immigrants falls far short of the allotted quota. As to Germany, the present financial situation does not permit a heavy emigration from that country, yet the number of newcomers is steadily increasing as relatives already here are doing all in their power to help these Germans who are willing to emigrate to a foreign country, mainly our own. And these poor people over there are only too glad to get the chance to come to our land of plenty and opportunities. Very many German-American families had fully made up their minds during the war that they would spend the rest of their lives in the old Fatherland. Many thousands actually went to Europe during the last two years with the intention never to come back. But they all found themselves sadly disappointed when they arrived at their old homes. Conditions are so unfavorable and there is such a lack of opportunity to work under livable conditions and to earn a wage commensurate with the present needs and the present enormous inflation of prices of all necessities, that by far the greater majority of these emigrants from our shores are flocking back to our country as fast as ships can carry them, grateful to God that they have the chance to return to this splendid country of unlimited possibilities."

### The First Steps in Church Building

"A new consciousness of the social significance of the Church has worked a complete transformation, in recent years, in the physical aspect of the church building. The growing belief of the leaders of religious thought that the Church should offer not merely facilities for worship and for the exposition of the Gospel but, in addition to these, should offer some ministrations to the social, intellectual and even to the physical needs of mankind, has resulted in a new conception of the kind of building that is needed for a Church," is the opening statement of the helpful little booklet, *The First Steps in Church Building*, issued by the Church Building Committee of the Home Missions Council and the Council of Women for Home Missions. After concisely discussing the mission of the church, it points out the material facilities necessary for making such a mission practical and advises a community study to ascertain the type of program for which a church edifice is needed. The help that may be secured from denominational headquarters is gone into and its practical value discussed. This booklet can be obtained from the Church Building Department of our Home Mission Board, Fifteenth and Race Streets, Philadelphia, Pa., J. S. Wise, Superintendent. Building Committees should read it before committing themselves to any set of plans. It is full of suggestions of value.

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Gilbert K. Chesterton, in "What I Saw in America," has this, among many other things, to say about us:

"The Americans are very patriotic, and wish to make their new citizens patriotic Americans. But it is the idea of making a new nation, literally, out of any old nation that comes along. In a word, what is unique is not America, but what is called Americanization. . . America is the one place in the world where this process, healthy or unhealthy, possible or impossible, is going on. And the process, as I have pointed out, is *not* internationalization. It would be truer to say it is the nationalization of the internationalized. It is making a home out of vagabonds and a nation out of exiles."

## ACTUAL CO-OPERATION

SOME people cry out lustily against the evils of sectarianism, not realizing to what extent many of these evils have already been overcome. Just now, as recently as in the fall of 1922, a new piece of co-operation is given through the publication of Sunday School Quarterlies in different languages, which are used by practically all of the major denominations. Lessons in the Life of Christ have been put into the following languages, and are published by the denominations named, for the use of all denominations:

Lessons in Italian are published by the Baptists, under the name of the United Religious Press, 1701 Chestnut Street, Philadelphia, Pa.

In Polish by the United Presbyterians, under the name of the United Religious Press, 703 Publication Building, Pittsburgh, Pa.

In Spanish, by the Methodist Episcopal Church, South, under the name of the United Religious Press, 810 Broadway, Nashville, Tenn.

In Russian, by Southern Baptists, under the name of United Religious Press, 161 Eighth Avenue, N., Nashville, Tenn.

In the Magyar, by the Presbyterian Church, U. S. A., under the name of the United Religious Press, Witherspoon Building, Philadelphia, Pa., and by the Reformed Church in the U. S., under the name of the Heidelberg Press, 15th and Race Streets, Philadelphia, Pa.

In the Czech and the Bohemian, by the Methodist Episcopal Church, under the name of the United Religious Press, at their various publication houses, known as the Methodist Book Concern, one of which is 150 Fifth Avenue, New York City.

Here is an instance of the United Religious Press serving all denominations with its headquarters in the separate publication offices of seven denominations.

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"Whatever may be the attitude of the body, the soul should ever be on its knees." We may turn every circumstance, experience and incident of the day into prayer, and find in the daily round, the common task, constant opportunities of ascending to God in prayer and praise.—W. H. GRIFFITH THOMAS.

## A TENTH ANNIVERSARY

ON Friday evening, February 2nd, a reception was held in honor of Rev. C. A. Albright and his family, of Grace Church, Detroit. The event was in celebration of Rev. Mr. Albright's tenth anniversary in this field.

Mr. James Pembleton, an elder and one of the oldest members, recalled the early days of the church and spoke very appreciatively of the pastor's untiring efforts and splendid success in building up this mission.

There was group singing, a violin solo, and a ladies' quartette to add to the evening's enjoyment.

Rev. E. L. Hughes, of the Detroit Council of Churches, made a very fitting address commending Rev. Mr. Albright for his faithfulness and devotion. At the conclusion of the address, Rev. Mr. Hughes recalled the story of Cinderella and the glass slipper. He then handed Rev. Mr. Albright two keys and told him if he could find an automobile to fit those keys it was his. It did not take long to find the car, for it stood in front of the church, a shiny, new, Ford sedan with all the modern accessories, the gift of the congregation.

The following poem, written by S. S. Wattington, of Detroit, had been sent to every member of the congregation, and the sedan was the result:

The Reverend Cecil A. Albright,  
To us so faithful, day and night;  
On this his Tenth Anniversary here,  
We feel an urge his heart to cheer.

His timely calls when ills befell,  
Have helped us more than tongue can tell;  
His kind advice, so freely given,  
Oft dark clouds from our skies has driven.

Now, members of the Grace Reformed,  
Whose hearts his help has often warmed;  
Whose burdens have been lighter made,  
And homes made brighter by his aid.

To show that we appreciate,  
And his good work to compensate,  
We, who the beneficiaries are,  
Will just buy him a nice new car.

One of the "cloth" should not be seen  
Out cranking a vintage of seventeen;  
And one is not smudging hands or clothes,  
When he steps on a starter and off she goes.

A busted tube or blown out tire,  
Do not religious thoughts inspire;  
We don't suppose that any one loves  
To handle a crank with good driving gloves.

He'd never get into a groove,  
For actions more than words will prove,  
That one can truly serve the Lord  
And still be valet to a Ford.

We would not have him an "also ran,"  
And tell you this we surely can—  
It increases the dignity of a man,  
To be gripping the wheel of a new sedan.

So please go down and dig up plenty,  
We won't refuse a ten or twenty,  
And just as the Lord has prospered you  
Remember the preacher should have his, too.

Rev. Mr. Albright expressed his thanks for this display of devotion, and then recounted some of the services he has rendered during the past ten years. The congregation has grown from 150 to 300 members, 850 sermons have been preached, 209 couples united in matrimony, 261 persons baptized, and 187 persons buried.

The program closed with the singing of "Blest Be the Tie that Binds," and a social hour followed.

### Evangelism in Mid-West Synod

**E**VANGELISM is a recognized part of any progressive program in the Church of today. Its objective concerns man's getting right with God and with man. It has a social, no less than an individual, application. It is Kingdom wide.

The evangelism that wins abiding success is that of the pupil, pastoral, personal, teaching order, that uses all seasons and issues in the regular and orderly reception of young and old into Christian fellowship.

Mid-West Synod emphasizes co-operative evangelism in congregations of the same community, city and classis. An interchange of pastors in such endeavors has worked to the common good, as illustrated in some instances where this has been tried.

Evangelism becomes more intensive as we enter the Lenten season and draw near the cross of Divine Passion. There passion kindles endeavor to its highest expression.

The proper preparation is found in prayer, parish groups of community or congregational dimensions, as conditions direct. Regular periods of prayer and meditation on the word will reveal and release power and passion for this soul service. Too much emphasis cannot be placed on this spiritual preparation of the working force of a congregation.

Along with this inner preparation should be the gathering of a list of prospectives, non-Christian and non-churched, in the community or constituency, that shall be the object of concerted efforts to win for Christ. This will give definiteness to the endeavor and cumulative power. This list of prospectives may be the outcome of a survey of your community by the house-to-house method and may be the conserved results of pastoral and workers' visitation.

Then comes in the importance of pulpit and pastoral evangelism, the presentation of the Christ in public and private, as the need of every man. Every pastor his own evangelist cannot be overstressed, and to this may be added wisely selected co-laborers of evangelistic capacity.

Presupposed is the Catechetical teaching which, pervaded with this evangelistic passion, will ripen souls for the Kingdom. This native agency of the Reformed Church should be given special attention.

To pastoral and pulpit and class evangelism must be added personal evangelism by members, if desired goals are to be reached. The grouping of members in communities or sections of the parish, according to local conditions for prayer and personal endeavor, the sending out two-by-twos after the apostolic manner will not only win souls, but will create a congenial atmosphere in the fold of the congregation where new-born souls will find encouragement and fellowship that contributes to growth in spiritual and social graces.

Such a program adapted to each congregation's needs will be cumulative and constructive. May the spiritual urge of this evangelism assert itself in our midst.

Committee on Evangelism,

JOHN C. HORNING.

## Kindergarten Report of the Japanese Mission, San Francisco, California

**W**HAT! Another year gone! I can hardly realize it and yet when I cast a glance backward, I know that 1922 has gone where all the others have gone, and we can only ask that the Master, who knows and understands all, will bless the work of our hands and establish it for the coming days and years.

It is with a feeling of joy and some slight satisfaction that I come to write a report of the work that has been entrusted to my care this past year. Joy, because it is always a blessed privilege to work for the Master, and a little satisfaction to feel that I know my pupils, their mothers, and the work better than ever before.

I pray that as we take away from these people, we may be so in touch with the Master that we shall have the very best to give in place of it all, as well as an appreciation of the best.

If you were to visit us, I am sure that the first place you would wish to see would be the kindergarten.

In the great cosmopolitan city of San Francisco, by the Golden Gate, is an old church, a land-mark in the community, located at 1760 Post Street. In the back of this old building is a large airy room and two smaller rooms with folding doors.

These rooms serve as the studio for one of the best and most aggressive kindergartens in the city.

The walls are always decorated with hand-work which the children have done. Each month the work is taken down and new work put up in its place. If you could have visited our rooms during the month of December, you would have seen streamers of red and green paper swung from the wires to the sides and corners of the room. The walls were covered with free drawings of Christmas trees and bells made by the children. Another portion of the wall was covered with sewing cards and picture cut-outs. Suspended from invisible threads were tiny pieces of cotton representing falling snow. In the corners and around the pillars were evergreen boughs covered with tiny pieces of cotton and dusted with Christmas snow. In the center of the room stood a sturdy evergreen with its branches laden with snow and Christmas ornaments.

On the floor at the foot of the tree were presents given by the different Missions, Mission Bands, Missionary Societies and Churches throughout our land. In the mail one day came a box of beautifully made sock dolls from the Y. W. M. A.

THE  
BOUNTIFUL  
EVERGREEN  
AT  
SAN  
FRANCISCO



girls of St. Paul's Reformed Church, Pittsburgh, Pa. I can assure you the Japanese children were delighted with them.

In another box were nineteen aprons sent to our kindergarten by a class of young women in St. Paul's Sunday School, Bellevue, Ohio. The children wear the aprons at lunch time when they help set the tables and place the chairs, etc. They feel so proud. I took a snapshot of them the other day.

Then there were towels, wash-cloths, scrap books, etc. Also tablets, pencils, handkerchiefs, balls, blocks, story-books, etc., from the Junior Girls and the Mission Band Girls of Sugar Creek, Ohio. How I wish that you girls might have spent Christmas with us. We want to thank you for helping to make our Christmas so happy.

From "The Mission Band of Girls," of Grace Reformed Church, Akron, Ohio, came a box of the dearest little dolls all so beautifully made and so carefully wrapped. May the Lord bless these dear little missionaries.

The Mission Band of Salem Reformed Church, Lafayette, Ind., sent us greetings and a box containing balls, horse-reins, etc. All were greatly appreciated.

The Young Women's Missionary Auxil-

iary, of Salem Reformed Church, Lafayette, Ind., sent to our kindergarten a box of dolls beautifully dressed and so neatly wrapped in tissue paper. The children did appreciate them so much. They say, "Thank you, for the dear little dollies."

I wish I had space to mention all in detail. I wish to say that the following remembered us with Christmas greetings and presents: The Young Woman's Society of the Reformed Church, Xenia, Ohio; "The Little Light Bearers' Mission Band," of St. John's Reformed Church, Elk Lick, Pa.; The Woman's Missionary Society of St. John's German Reformed Church, New Brunswick, New Jersey; The Mission Band of the Reformed Church, West Alexandria, Ohio, and the W. M. S. of Flicksville, Pa.; *all* we wish to thank for their prayers and help at the Christmas time.

Last, but not least, we wish to thank a class of girls of the Reformed Church, Xenia, Ohio, for a box of beautiful dolls and handkerchiefs which they sent to the kindergarten.

God so wonderfully answers prayer. My faith in prayer has been strengthened. We are told that if we ask believing, we shall surely receive. I wish to thank all who helped to make our Christmas so bright and happy. May the Lord bless



THE  
LITTLE TOTS  
AND  
THEIR  
DOLLIES

you and make you a blessing to many during the coming years.

We had a special program for the kindergarten. The parents and friends of the children were invited. Among the numbers on the program were: a piano solo by Mrs. Evemeyer, who is always so charming. We all love her. Then Mrs. Verney, another choice gem in the Lord's work, gave us two beautiful vocal solos. The children sang, "Jesus Loves Me," "Jesus Came, Praise His Name," "Away in a Manger," "Santa Claus" and "Merry Christmas Bells." Rev. Mr. Mori gave a talk, "The First Christmas." We are always glad to have Mr. Mori with us. Then the jingle of bells was heard and soon dear old Santa Claus was with us. How he did delight the children. Each child received a nice present and some candy.

We go into this new year remembering that back of our work and prayers are your prayers for us.

Yours in His Service,

(MISS) LULU E. WESEMAN.

January, 1923.

### Observations of the Treasurer

J. S. WISE

THE Board of Home Missions' most perplexing problem at present is purely a financial one. Never before has its work with its inescapable responsibility been so clearly defined as now. General Synod must provide a largely increased income for Home Missions or its Board must restrict and curtail its work. If that becomes necessary, the grave question arises, "Where shall it begin?" Shall it say to its American Missionaries, many of whom have rendered invaluable service to the Church and have given the choicest portion of their lives in the up-building of substantial congregations, that the time is at hand for all such to "paddle their own canoes"? Or, shall it imitate the birds by pushing such as, in its best judgment may be considered full fledglings, over the edge of the nest, regardless of the fact that there is a hungry cat prowling in the vicinity eagerly watching and waiting for that auspicious moment? Shall the work of years of toil, sacrifice and love be abandoned now for the sake of a

few paltry dollars? Were that policy adopted, we could at best save but a few dollars—not by any means a sufficient amount to relieve the situation. For ever one new Mission enrolled, an appropriation must be made that would require the pushing out of the nest of at least a half dozen of such supposed fledglings. Therefore, we must look elsewhere or do absolute violence to the splendid accomplishments of the last ten years and destroy all that we have gained.

In the next place, shall we renounce a further responsibility for the care of a long list of German Missions? After years of patient effort, we have not reached such a point of unanimity of purpose that it would be simply suicidal to restrict or curtail that part of the Board's work. Where then shall we go? The Board has already decided to drop the Italian work in Chicago. We feel justified in abandoning this work because the Methodist Church is doing most successful work among these people. They can do that work much more successfully than we can. For the same reason, however, we of the Reformed Church cannot escape the responsibility that is undoubtedly ours regarding not only our German, but also our Bohemian and Hungarian work.

The recent acquisition of a large number of Hungarians—at least 30,000 adherents—to our fellowship, emphasizes our responsibility, in that field, in terms that cannot be disputed. We cannot escape. We dare not shirk it, and yet, were the Board to do that, its perplexing financial problem in its General Department would be solved. Such a step, however, is inconceivable. I cannot believe that we have a single Minister, Elder or any ordinarily informed member in our entire denomination who would favor such a course of that.

Our work among the Colored people and the Jews was undertaken at the express command of General Synod, and in the fields, therefore, we are only carrying out specific instructions.

General Synod likewise commanded the Board of Home Missions to promote Evangelism, Social Service and Racial Work. That work must be done. If the Board is relieved from that work, so

other Board or Agency will have to be created to do it, and that cannot be done without an added expense to the Church. I need not say anything more regarding that, for it is self-evident.

What then is the alternative? What ought to be done? Well, the only sane, sensible, and business-like answer is "Increase the Apportionment." The present apportionment of eighty cents per member for Home Missions, even if paid in full, is not sufficient. We must have more or take a backward step. We cannot even *stand still* on the present apportionment. It will be a Backward Movement and would be exceedingly demoralizing in its effect upon the present and all future Forward Movements in our beloved Church.

On the last Sunday in February I attended the first anniversary of the dedication of the Hale Memorial Reformed Church, in Dayton, Ohio. This congregation gave a thank offering on that day of \$1,000. That act only confirms what we may expect in the near future if we will only deal generously and wisely with our Missions now. The amount of the check also revealed the fact that to do the work effectively and well our General Department needs \$1,000 for every day in the year. The Church-building Department ought to have the same amount—over and above the Forward Movement money. That caused me to call our present job "A two thousand dollars a day task," in a recent article prepared for the Church papers. Two thousand dollars a day! The Forward Movement money is and can be used for specific purposes only. It will not help out in the growing work of the Board. All new enterprises must be provided for from other sources, and since it is not popular to overpay the apportionment, our only recourse is to ask for its increase and hope and pray and entreat for the payment of the new amount in full.

The Board has not rushed into any unwise or unnecessary work. Outside of the Hungarian acquisition, very little additional work has been undertaken within the present triennium. Much more should have been undertaken, but we did not have the money. Most of the Mis-

sionaries' salaries had to be increased. We could not do otherwise. We all know how the cost of living has advanced and that figured largely in increasing the budget. The Board had its finances well in hand up to 1922. I have given you the chief reasons for the increased expenditures since then. The following figures will tell their own story:

For the fiscal year ending June 30, 1920, in General Fund:

Receipts .....	\$187,129.58
Expenditures .....	164,225.57
	<hr/>
	\$22,904.01
Deficit of previous year..	19,608.71
	<hr/>
Surplus .....	\$3,295.30
For the year ending June 30, 1921:	
Expenditures .....	\$198,009.77
Receipts .....	191,107.37
	<hr/>
Deficit .....	\$6,902.40

For the year ending June 30, 1922, the year we assumed the additional work among our Hungarian brethren:

Expenditures .....	\$259,240.24
Receipts .....	211,136.67
	<hr/>
Deficit .....	\$48,103.57
Add deficit of previous	
year .....	6,902.40
	<hr/>
	\$55,005.97
Deduct surplus of 1921.	3,295.30
	<hr/>
	\$51,710.67
Depreciation of office fur-	
niture and stock of	
supplies and literature	904.08
	<hr/>
Deficit shown July 1,	
1922 .....	\$52,614.75

What shall be the deficit at the close of the fiscal year, June 30, 1923? That remains for the Church to answer. It is a serious matter and must not be waived aside. The present fiscal year to March 1, 1923, shows expenditures to the amount of \$233,585.40, with a net income of \$109,305.97, leaving a shortage of \$129,279.43. Add to this the above deficit of \$52,614.75 and the normal estimated expenditures of \$106,000 for the next four months to June 30, 1923, and we have about \$287,894.18 that needs to be pro-

vided by that time to enable the Board to close the year without a deficit. The net receipts for these four months last year amounted \$102,667.23. Unless the Church responds with much larger offerings during this, the ingathering season of its benevolent funds, the Board of Home Missions must face a deficit of from \$175,000 to \$185,000.

May the Lord help thousands of our good people *to do a little more than their share*. For thousands of us, eighty cents a year for the great cause of Missions in

the Home-land, when that land is the richest in the world, is pathological. How many of our people are ready to respond with offerings of a thousand dollars or more? How many will give five hundred? Shall we have many hundreds, fifties and twenty-fives? Send them through your Congregational treasurers and *go over the top on the apportionment*.

I had intended to give some figures for the Church-building Department, but will pass that by for the present. This is enough to awaken serious thought.



BOHEMIAN REFORMED CHURCH AND PARSONAGE, CEDAR RAPIDS, IOWA,  
REV. FRANK HELMICH, PASTOR

### BOARD OF HOME MISSIONS General Fund Receipts for February

Synods—	1923	1922	Increase	Decrease
Eastern .....	\$7,376.94	\$5,858.47	\$1,518.47	.....
Potomac .....	3,176.94	2,056.63	1,120.31	.....
Ohio .....	3,320.00	2,028.77	1,291.23	.....
Pittsburgh .....	1,625.00	1,150.00	475.00	.....
Mid-West .....	243.48	150.00	93.48	.....
German of the East.....	1,647.18	715.00	932.18	.....
Jewish .....	439.95	240.87	199.08	.....
Y. P. S. C. E.....	.....	10.00	.....	10.00
W. M. S. G. S.....	660.00	3,862.60	.....	3,202.60
All other sources.....	181.00	236.73	.....	55.73
Totals .....	\$18,670.49	\$16,309.07	\$5,629.75	\$3,268.33
Increase for the month.....	.....	.....	\$2,361.42	.....

The W. M. S. gave \$360.50 additional for Church-building Funds and other causes.



## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

### Making a Survey of the Rural Church

AN overture from the Philadelphia Classis to the General Synod of 1920 requested the establishment of a Rural Work Department. This request was referred to a Special Committee whose report was adopted as follows: "Your Committee is of the opinion that our interests in the rural fields should be much more carefully considered. We are all aware that a large part of our strength is found in such districts; many of the best members in our large city churches have come from the rural church. To neglect these is to neglect some of our most promising prospects.

"Your Committee has been informed that in the Home Missions Council there is a Rural Church Work Department and that at each meeting of the Council the work of this Department is given earnest consideration. Your Committee therefore suggests that this entire matter be referred to the Home Mission Board, and that this Board be requested to establish as soon as possible a department in its activity either from its own members or from others outside of the Board, whose duty it will be after studying the problems involved to look after the interests of the Rural Church."

The Board of Home Missions at the annual meeting following the General Synod of 1920 provided for carrying out the above instructions by creating The Commission on Social Service and Rural Work.

Several significant things have been done by the Commission in the interest of the rural churches, which will be reported to the next General Synod. Among these was the appointment of a Committee on Rural Problems with Rev. Charles W. Brugh as chairman. After a careful study of the situation this Committee made a comprehensive report to the Commission, with recommendations embodying features of a progressive program

in the interest of the rural churches and communities that will require years for realization. The report provides, as a basis of this program, for the making of a survey of the entire rural Reformed Church. This had never before been attempted, and obviously it would require the co-operation of our rural pastors and constituency. We have undertaken to make this survey in spite of the well-known aversion of many ministers to surveys. We understand the ground of this aversion, and sympathize considerably with it. But for the fact that the General Synod would meet in May of this year we should have deferred making this survey. We wished, however, to report more than "progress" to the General Synod on its instructions to study the interests of the rural churches and the problems involved. We postponed making the survey until the "last minute." The result is that we are making now a frantic last-minute effort to complete the survey with a considerable number of congregations to hear from still.

We have had better co-operation than we feared might be the case. We shall report to the General Synod on the basis of replies received, but shall continue our efforts to complete the survey in order to secure the material necessary for an intelligent understanding of our task, and in order to render the fullest possible service to the rural Reformed Church.

It may be a surprise to many of our people to learn that at least seventy per cent of our congregations are rural, that is, fall within the National Government's classification of rural communities containing a population of 2500 or less. It was said years ago that the congenial home of the Reformed Church is in the country. It looks as if this may still be true; but if it is to be really true that the country is the *congenial* home of the Reformed Church, a great deal must be done to bring

about a more satisfying country life. The most important challenge that confronts us today is our rural work, and we must honestly and intelligently face the facts of our situation. Prof. Walter Burr, head of Sociology and Rural Community Service in the Kansas Agricultural College, at Manhattan, is reported as having said: "To save the religious life of the rural communities of Kansas and of all other states there must be an awakening among the high church leaders." Well, in the Reformed Church the "high church leaders" are at least awakening, but they are in need of data if their awakening is to result in intelligent, aggressive efforts. Hence the survey.

*Will whoever reads this, please make certain before dropping the matter out of mind that his or her Church—if in the open country or in a community of 2500 or less—has been surveyed and reported to the Commission on Social Service and Rural Work, Philadelphia, Pa.? We solicit the hearty co-operation of the readers of the OUTLOOK OF MISSIONS in our present efforts to secure a complete survey of the rural churches of our denomination. If survey blanks have been mislaid or lost, duplicates can be secured. If additional blanks are desired for local use, these, too, can be had.*

### The Story of John Frederick Oberlin

I am glad to be able to announce to our constituency that a new edition of the life of John Frederick Oberlin by Augustus Field Beard has just come from the press. The several Boards of Home Missions in the Home Missions Council have made this possible by guaranteeing each a definite number of copies. We have fifty copies of this book for sale at about cost price—50 cents paper bound—and shall be pleased to dispose of them to those who apply for them, with money for the same accompanying the application. Please add five cents for postage.

The introduction to this edition has been written by Dr. Henry Churchill King, president of the college that bears Oberlin's name. Dr. King says Oberlin

College counts its name one of the richest parts of its inheritance, and adds: "The record of his life cannot fail to be full of suggestion along many lines. It contains inspiration to good citizenship, to high public service, to truer living, to better teaching, to more devoted ministry." Oberlin is a unique figure in consecration to the highest community service. At the age of twenty-six he had received an appointment as chaplain to a regiment in the French Army and had given his word of acceptance. Such a life had strong predilections for him in which he saw prospects for peculiar usefulness. Then came the challenge to take up missionary work among a poor and friendless people, "frightfully ignorant and unattractive and proud of their ignorance . . . an iron-headed people, a population of Cyclops," in the Vosges mountains of Alsatia. The physical difficulties of his parish must have seemed as insurmountable as the human conditions appeared hopeless. But with full and clear understanding of the difficulties involved Oberlin accepted the challenge; and after a century "the little villages to which he gave almost three score years remain as witnesses to the local permanence of his power." They also witness to the power of the Gospel in a consecrated ministry to recreate human nature and to make all things new.

The story of Oberlin's life is a book for our times when it is coming to be seen that the Kingdom of God must yet be builded into the life of every local community, and that to do this nothing is so much needed as consecrated leadership on the part of the churches.

**Watch the Expiration Date on Wrapper!**

**Please Renew Promptly**

**Send Changes of Address Before 15th of the Month to Receive Next Month's Issue at New Address.**

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## MISSIONS WITH A NEW EMPHASIS

RECENTLY in my presence Dr. Theo. F. Herman, the able and genial professor in our Theological Seminary at Lancaster, Pa., made use of a sentence, coined in his own inimitable style, that sums up a great truth. He said: "Missions is only the name for Christianity." What, then, is Christianity but the work of Christian Missions, the sending out of the light and life of Jesus Christ into all the world.

Christianity has come to the time in its history when the religions of the Far East are putting it to its supremest test, and this on account of the claims of Christians that it is the true religion of the whole world, the only hope of salvation of the entire human race.

The fact is incontrovertible that the religion of Christ has given to its adherents a faith, courage and hope that have issued in sublime effort and masterly movement. Under the potent spell of its power, the Christ-energy, the missionaries of the Cross have gone into these far distant lands, and have infused into the people a creative energy that has lifted them to a higher level of living, and has awakened them to a consciousness that they are a part of the great human family of the living God.

The appeal of Christianity in the Far East today must be made on the *record of the work done* by the missionaries. Has Christianity a message for all men in all lands? Is its faith so broad, and deep, and virile that it can embrace all who come within the scope of its presence? Christianity is not on trial, but the Christians who profess it.

What is it that Christianity must do to make the world Christian? To make Jesus Christ known as the Saviour of the world. Can it be done? Most certainly.

One is forced to say with Lessing: "The Christian religion has been tried for eighteen centuries, but the religion of Christ remains to be tried." Even Lessing would not say that here and there earnest Christians have not tried it and have met with success. The lamentable fact is that *all the Christians* in all the world are not doing what a few are doing to bring all men to the Saviour. One-tenth of the membership give nine-tenths of the money to carry on the work of the Church. We spend millions for the bread that perishes and we give our paltry dollars for the true Bread of Life. This is not only the weakness, but the peril, of the Church in our times. There seems to be a congestion of religion in the homeland. I hope it is true, but what we, as Christians, should do and must do if our own lives can issue in salvation, is to "put the lights where it is dark." The worm that is gnawing at the very pillars of the local church is *pure selfishness*. Many Christians imagine that Christ is for them, not in them. That what they know of the Gospel they must wrap up in a napkin and bury it so that it may not be lost. "The bought-up man, the bought-off devil and the bought-in God" ideas are more harmful and less helpful to the soul than the religions of the Far East. The power of Christ is given to His followers to flow out in currents of service to the human ends of the world, and not to be kept in storage batteries that lose their power by disuse.

So far as the Christian Church of today has any vital relation to Jesus Christ, it can have it only as it carries on the work of world-redemption so clearly defined in the final message of her Lord. And the one aim of every true and loyal Christian must ever be to win men to personal allegiance to Jesus Christ.

### Missionary Personalia

We are indebted to *Jottings from Japan* for the following interesting paragraphs:

Great was the rejoicing among our Mission folks upon hearing that two of our younger members, Miss Margaret Schneider and Rev. Alfred Ankeney, had decided to unite their forces and pull together for Japan. Their return to this country is eagerly anticipated.

\* \* \*

The news of the betrothal of Miss Ruth Kuenzel and Mr. Arthur Smith was received by the Mission with joy not unmingled with pain. While we heartily congratulate them on their mutual good taste, we at the same time ask ourselves, "Where is our long-desired, especially trained Kindergartner?"

\* \* \*

Rev. and Mrs. W. Carl Nugent have entered enthusiastically into their work at Aizu-Wakamatsu. They are living in the home recently vacated by the Schaffners.

\* \* \*

Rev. E. H. Guinther and his three children received a warm welcome upon their arrival in Sendai on December twenty-third, after a somewhat prolonged journey from the U. S. A. They will live at their old home on Kwozenjidori.

\* \* \*

Boyden Alexander Fesperman took up his abode with his parents, Rev. and Mrs. Frank L. Fesperman, of Yamagata, on November 27, 1922.

\* \* \*

On December 13th Kenneth Mininger Stoudt arrived at the home of his parents, Mr. and Mrs. Oscar Stoudt, of Sendai.

\* \* \*

Rev. and Mrs. Paul L. Gerhard, of Sendai, were surprised to receive a shower of letters and gifts on the occasion of their twentieth wedding anniversary, which fell on October 8th, 1922. Those of us who know them are not surprised.

\* \* \*

Dr. and Mrs. Elmer H. Zaugg and family sailed for America via the ports January 18th on the S. S. *Katori-maru*. During their absence their house will be

occupied by Miss Nau and the Rev. and Mrs. Nace and family.

\* \* \*

In the early morning hours of January 18th two of our Sendai Christian Orphanage cottages burned to the ground. The children sleeping in one of these cottages were wakened and taken to a place of safety. The fire started in the bath-house.

\* \* \*

Miss Ollie A. Brick, formerly of our Mission, has regained her health sufficiently to take a term of post-graduate work at Chicago University. She is specializing in the History of Education Course.

\* \* \*

Many of our friends at home are interested in the welfare of the "American School in Japan" in Tokyo. They will regret to hear of the death of the principal, Prof. Walter E. Hoffsommer, who was accidentally asphyxiated by coal gas while on a trip to Peking, China.

CAROL DAY NOSS.

After a patient search the Board of Foreign Missions has found a capable woman in Miss Irma R. Ohl, of North Canton, O., as teacher for the Ziemer Girls' School at Yochow City, China. She is the granddaughter of the venerable Rev. Dr. J. H. Stepler, of Cleveland, O., and comes from parents who have both proven themselves as being "apt to teach."



MISS IRMA R. OHL

## CULTIVATING AN INTERNATIONAL MIND

BY FENNEL P. TURNER

THE thirtieth annual session of the Foreign Missions Conference of North America, held at Bethlehem, January 9-12, 1923, the old historic center of Moravian missionary activity, gave fresh evidence of the value of the Conference as a means of drawing together the leaders of the foreign mission enterprise. In the United States and Canada there are a great variety of societies, large and small, those with missions in every part of the globe and those which work in a limited area. In large measure their problems are similar and may be attacked and solved co-operatively. The mere assembling each year to study together their common problems throughout the world draws our Mission Boards into a relationship which promotes mutual understanding and a growing understanding on all matters of fundamental concern.

The Conference creates and fosters a sense of spiritual fellowship in the great task of missions. Its devotional life is very intimate and tender. Each evening Dr. James H. Franklin, of the American Baptist Foreign Mission Society, closed the day with what he happily termed "family prayers."

The Conference this year was truly representative. Fifty-six of the boards and missionary organizations of North America were represented, not only by their responsible secretaries and board members but by distinguished missionaries, who came from all quarters of the globe.

At the opening session the Rev. Paul de Schweinitz, D.D., of the Moravian Board of Missions, in welcoming the great audience, portrayed the remarkable missionary history of Bethlehem, Pa. He declared that the *first American missionaries* ever commissioned to preach the Gospel outside of North America were sent out from Bethlehem in 1746, sixty-four years prior to the dispatch of the famous group of missionaries by the American Board to Asia. In reply Dr. Endicott, of Toronto, the genial and eloquent chairman of the Conference, paid a stirring tribute to the heroism, self-sacrifice and devotedness of Moravian missionaries

from the eighteenth century down to today. Dr. Robert E. Speer spoke convincingly regarding the spirit of hopefulness with which the missionary enterprise should be regarded. *The thought of Jesus is penetrating the mind of the mission world.* A series of indisputable facts is found in the daily miracle of redeemed and transformed persons. A true perspective of the whole field makes for a *renewal of faith and courage* and for *confidence in the power of the risen Christ.*

Dr. Arthur D. Berry, of the Aoyama Gakuin, speaking of Japan, referred to the breaking down of the old Mikado-centered social, intellectual and religious life of Japan. He said that the *great task of today*, viewed by non-Christian as well as Christian leaders, was the development of a new idealism to fit modern Japan. He pleaded for a renewal of the old-time friendliness between Americans and Japanese, saying that it was fully deserved by the great mass of the best people in Japan and would be heartily reciprocated. In regard to India, much was said concerning the ferment going on in the minds of its people. Evidently the way forward is not perfectly apparent, even to missionaries.

The deepest impression made by any speaker from the Orient was made by Dr. Cheng Ching Yi, of China, one of the foremost leaders of the Chinese Church today. He pointed out that the development of the Christian movement in China was towards the Chinese Christians assuming more and more the burdens of carrying forward the work of Christ in all parts of China. Chinese Christians *shirk no responsibilities, but need leadership.* Dr. Cheng pleaded for the enlargement of the means of training those competent for this leadership, that they might be able to assume its burden. The very sight of Dr. Cheng in his clearness of vision and his competency was an inspiration to the audience.

An important issue, considered in much detail by the Conference, was that of educational work being carried on under Christian auspices in China. The members of the China Educational Commis-

sion, sent out in 1921, on behalf of the missions at work in China to make a careful investigation of the educational situation in that area, whose valuable report was published last summer under the title, "Christian Education in China," made stirring addresses regarding the steps to be taken to develop a resourceful, independent, fruitful church and community life among the Christian Chinese. They were a unit in favoring a far more thorough scheme of Christian education in China.

President Butterfield, of the Amherst Agricultural College, in speaking about the evangelization of rural China, stated that there were *at least one hundred thousand Chinese country communities*, comprising a group of hamlets and containing some thousands of population, each capable of being treated as an educational unit and sorely needing a simple training in the development of community resources, material and spiritual alike.

President Mary E. Woolley, of Mount Holyoke College, discussing the education of women in China, paid high tribute to the capacity and earnestness of choice Chinese girls, who make first-rate students, but demand the very best of teaching. Dean William Russell, of Iowa State University, emphasized the devotedness and fine character of the missionary teaching forces in China, but declared that it was suicidal to overlook other elements in educational efficiency, such as adequate equipment and professional training. The impression left by these addresses was very deep. It was abundantly clear that the sending to China of such a group of leaders to study educational conditions was a bit of real statesmanship.

At every Conference some vital theme is opened for free discussion by missionaries, administrators and laymen alike. At the Bethlehem Conference this theme covered the elements in our thinking at home which require modification in order that our missionaries on the field may not be hindered from helping their peoples to attain a true and natural Christian experience.

It was generally agreed that we cherish many distinctions in thinking and in practice here at home which ought not to be

carried to the mission field. The discussion traversed high ground, freely shared in by such alert-minded men as Dr. J. C. Robbins, who conducted the discussion; Dr. Samuel M. Zwemer, of Cairo; Professor Lucius C. Porter, of Peking University; Dr. Edward C. Lobenstine, of China; Professor Arthur C. Berry, of Tokyo, and many others. It was unusual to hear that in China Christianity is not infrequently denounced by non-Christian students as being capitalistic, unscientific, superstitious and unphilosophical. It was felt that such misunderstandings could only be met by continuing to send to China well-trained missionaries who are sincerely desirous of understanding the life of the people to whom they go. At the present time, as always in past years, only men and women who can meet the Chinese in a spirit of true friendliness, without race or national pride, can effectively present the Gospel of Christ to the people. *The possession of an international mind is a primary asset for the missionary.* Moreover, as Dr. George B. Winton pointed out, it is difficult for most Westerners to eliminate from our own minds a sense of pride and superiority. We all need to develop the capacity of living a life dominated by love. Otherwise, we will find it impossible to really interpret the religion of Jesus Christ.

Dr. Mott's masterly address on "Augmenting the Leadership of the Missionary Forces" made a profound impression. He defined as leaders those who are *ready and fitted to give a maximum of unwearied, far-sighted, capable service.* To the labors of such men is due the remarkable progress of Christianity. The missionary enterprise has reason to be grateful for many such outstanding men among its secretarial forces. It sorely needs, however, a group of leaders to replace the men on whom the movement has been leaning in the past, men like Dr. Samuel B. Capen or Dr. John F. Goucher or Mr. Louis B. Severance or William Sloane, Bishop Lambuth, Bishop Thoburn and Dr. Frank L. Brown, men who gain a vision of what ought to be and then set themselves to bring it to pass. Such men are indispensable in enabling the cause of foreign missions to keep pace with the

increasingly great demands for missionary statesmanship and promotion.

The Conference welcomed to this meeting Dr. Ida Scudder, of the famous missionary family of India, who has been rendering such yeoman service in the campaign to equip and endow the Colleges for Women in India, China and Japan, herself the founder of the first woman's medical college for supplying doctors for India and Arabia. A resolution was passed expressing appreciation of the remarkable service rendered by Mrs. Henry W. Peabody as the leader of this nation-wide campaign for funds for the colleges for women, which has been so successfully carried through.

The final session included a stirring review of the Moslem world. Dr. Ernest Riggs, describing the situation in Turkey, at present, made the startling statement that ninety-five per cent of the constituency of the missions of the American Board in that region had disappeared, that most of the churches are closed, while not one of the eight colleges are active, and the government seems consistently hostile. Even this dark prospect did not deprive him of hope. He thinks that the future Christian work in that country will be for the Turks and that when the political animosities of the present day die out the people will be friendly. Mrs. R. S.

Emerich, of Mardin, who has been in charge of the thousands of Armenian widows and orphans for the Near East Relief, touched the hearts of every auditor by her testimony to their courage and faith. Dr. Zwemer made one of his characteristic surveys of the Moslem world, a world in which he is at home. He admitted plenty of hostility to Christianity throughout this world, yet gave it as his opinion that *Moslems are accessible today as never before and are reasonably responsive*. Although the converts to Christianity since the days of Raimund Lull have been relatively few, he declared that *the time has come to carry the Gospel of Christ to Moslems*.

The Conference closed with the induction of Rev. Allen R. Bartholomew, D.D., Secretary of the Board of Foreign Missions of the Reformed Church in the United States, as the Chairman of the Conference of 1924.

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"The love of God in the heart is the crowning bliss of the earth. The peace of God in the soul is needed before joy can have its full quality and beauty its full glory. The Christ-filled heart is the seat of all true happiness. To see the world with Christ in the heart is like seeing the earth with the sun risen in the sky. There is a glory over everything which brings out the true colors. There is no joy in anything till the new heart is born which can see Christ's love in everything."



NEW DAY SCHOOL BUILDINGS AT YUNCHI, CHINA

### Our First Christmas in Yungui

**C**ELEBRATION of the birth of our Saviour is a new thing to the people of this district. Everybody knows about celebrating the idol of Earth's birthday which comes twice a year but nobody decorates his house to do that. The only event calling for a general clean up and some sort of decoration is Chinese New Year. Thus while we were decorating for Christmas many Chinese remarked that the foreigners were getting ready for New Year.

This being our first Christmas in Yungui, also being the first celebration with a regular program of songs and exercises, we invited the Christians from our Outstation at Paotsing to spend their Christmas with us. The Paotsing evangelist, Mr. Liu, and his family together with two of the Christian women arrived on Friday afternoon. It is just fifteen miles between our two towns and there is a fairly good road so far as roads go in China. On Saturday seven men, three enquirers and four Christians, walked over. The whole party stayed with us until Tuesday morning.

Saturday night a women's meeting was held in the City Chapel at which Mrs. Liu and Mrs. Hartman spoke. At the same time a service was conducted by Mr. Liu in the temporary Chapel here at our residence. The City Chapel is inside the City wall on the main street about the center of town. We are living outside the City wall in the west end about ten minutes walk from the City Chapel.

On Sunday morning many people of the City and some from the country witnessed the Baptismal and the Communion Services of the Church for the first time. We have no local Christians yet but at the above service the mother of our evangelist and one of our servants who came with us from Shenchow were baptized. Two little children, one from each of the evangelists' families, were baptized at that time. With Paotsing friends, a few Christians from Shenchow and the evangelist's family there were in all fourteen to partake of the Holy Communion. At this

service the beautiful communion set just received from the Salem Reformed Sunday School, Cincinnati, Ohio, was initiated. Sunday evening a women's meeting was held here in our temporary Chapel and a men's meeting in the City Chapel.

Early Christmas morning Lucile and Ward Daniel with their parents tip-toed out to places near where the Paotsing guests were sleeping and sang several Christmas carols. At eight o'clock the guests and servants gathered in our living room where after a song and prayer little gifts were distributed to each from the Christmas tree. Breakfast, at which all ate together, followed at nine o'clock. The service of song with several exercises was held in the City Chapel at eleven o'clock. At this, as at all other services the building was crowded and many had to be turned away. Those interested in the Gospel gathered at three o'clock for a feast in which each person paid his share of the expense. Over sixty persons sat down for this sociable feature of the Christmas Day. At 6.00 P. M. about thirty persons, local enquirers and Paotsing visitors gathered in our living room where we had a little informal service of song and exhortation after which Christmas dainties were served while they listened to music on the phonograph.

WARD HARTMAN.

December 27, 1922.



TEACHERS AND SCHOLARS AT YUNCHI,  
CHINA



## AN EARNEST APPEAL FROM DR. HOY

Dear Readers of THE OUTLOOK:

I find that the Mission's letter schedule has me down for February 5th, and I must confess that if it had not been for Miss Moser, the Mission stenographer, I should have overlooked this point, for at least a few days longer. So, if you find anything of interest or helpfulness in this communication, you may thank the one who prompted my memory. The question comes, What to write or what not to write? There is so much one would like to say out of the fulness of more than thirty-seven years of experience that he hardly knows where to begin or where to end, especially when he is given to the garrulity that comes with old age.

Well, 1922 brought us many things for which we are grateful—new experiences with the Chinese and among the Chinese; better still, deeper and more formative experiences in the grace, in the life, and in the knowledge of God who shapes the ends of His own people for His own purposes. It has been granted us to see in some young lives around about us marked progress in character formation according to the type which we have in Jesus of Nazareth. We have seen in our outstations new school buildings and chapels being erected; we have witnessed the erection of the Woman's School building in Yochow City, a large and beautiful edifice well adapted for the purposes which show forth the remarkable work done by Miss Helen B. Ammerman. Over in Shenchowfu we have witnessed the completion of buildings; we have seen also the beginnings of the erection of the large Boys' School building, a recitation hall for the Girls' School and several dwellings. In the more internal side of our work we have seen a great increase in some places in the number of students. We have also been cheered by enlarged Sunday School work, and we have constantly had with us a happy presentation of the Gospel. All connected with the China Mission of the Reformed Church in the United States have been inspired by the devoted, consecrated and successful labors of the Chinese evangelists and Bible women and teachers. In the primary schools, in the middle

schools and in the college here at Lakeside we have ever had with us the assurance and the deepening consciousness of the presence and direction of Him whom we serve.

Last September, when we opened the new school year, we found on the opening day, September 8th, more students present than we could accommodate. On that day and during a few of the following days we had to turn away *over a hundred* applicants. The same experience was had on the opening day of the Ziemer Memorial Girls' School—more students than they could take, and so it was in some of the other schools. To show an indication of the gradual increase of Chinese confidence in Christian education, I would point out that a great many of the mission schools throughout China are full to overflowing. Our spring term here at Lakeside will begin on March 7th and our enrollment is already practically completed, and we are now writing to applicants, "Don't come; there is no room." Just yesterday I had to turn away eleven applicants. We are full; we have accommodations for only about one hundred and seventy students. Had we the room and the teachers we could easily begin March 7th with three hundred or more students. We are losing golden opportunities to help quite a number of choice young spirits in the way of life, and when I think that if these young men and young women in Yochow cannot find accommodations in other Christian schools, which are similarly full to overflowing, I am grieved, for what is to become of them? There are a few Chinese schools that have not been broken up by the changing military conditions of the country; and where government schools are in full operation, what ideals are set before the young people? Friends, there is the deepest challenge I have ever heard sounded forth on the part of the young people of China. The Christian Church has an unusual opportunity to help shape the national ends and purposes. How far are we going to qualify for the work that confronts us? We are glad to say that as far as Huping Christian College is concerned, we were

granted articles of incorporation on the 11th of July, 1922, but unless we prayerfully and more earnestly accept the challenge that comes with the opening of a greater Huping, what good will these mere articles of incorporation do? We need *more men*; we need *more teachers*—born teachers; we need *more funds*—consecrated money—for additional buildings and for more complete equipment. How shall we outline our work? How far will the people at home second our expansion of operations in Huping Christian College? We wish we knew; we could then the more intelligently plan for the near future.

I recently received a letter from one of the graduates of our middle school who is now away up north in some lonely telegraph office. He shows an earnest spirit; wherever he goes he identifies himself with the local Christian activities, especially the Y. M. C. A., and I have knowledge that his labors are not in vain in the Lord. He was preparing and encouraging four young men to come to Huping Christian College. Word had to be sent to them not to come, as we have no room for them. Do you know what it costs to write a letter like that under such circumstances?

Now, dear friends, I cannot close without an *earnest appeal for young women* to come over and help us; more especially to help in the women's work in our two stations. I have more personal knowledge of the work in Yochow City and I will take that as most likely representative of both stations. Miss Ammerman in the women's school work and general women's work is alone. It is a growing work; it is an intensive work; and it is a paying work; but Miss Ammerman needs help. You did send help out. Last year the young woman went through the Language School in Nanking, but she passed out a married woman before she got to Yochow City. Now we have no knowledge whatsoever that anyone is commissioned to fill this vacancy. I mean, of course, in the women's work. Why this delay? I do not understand how you can look upon Miss Ammerman's labors, her most faithful and burdensome labors, with no incentive to help. I am not scolding. I am simply presenting the situation. And let

us look at Miss Snyder and Miss Hoy. Do you know that they have to send away their upper classes, just when these young women have arrived at the most encouraging and rewarding period of educational work? Our young teachers need help. Have you forgotten that Miss Firor will not return to the Ziemer Memorial Girls' School? God has led Miss Firor to prepare for another noble work, and we cannot count on her to take her former place in the Girls' School. Surely you do not realize what hangs over Miss Snyder and Miss Hoy. Take Miss Hoy, for instance. She teaches thirty hours a week; she has nearly all the administrative affairs upon her hands; she is secretary of the Mission; she must take her turn at housekeeping, and she has other forms of work pressing upon her that grow out of the incidental side of her position. Now, without the least inclination to find fault with you at home, I want to mention that these accumulating burdens, without the assurance of help from home, are depressing, exceedingly so. We are human, and I can assure you that from my long experience in Japan and China there are times when depression brings with its deepening shadows the question, Who cares? or the more sinister suggestion, Why should I be such a fool when nobody cares? Ah! there is an unwritten and unwritable side of missionary life, and the least said about this the better. I have recently been prompted by man and by God to write some earnest appeals to the institutions where our young women are being educated. May not God answer our prayers and bring some young women to offer their services to the Board of Foreign Missions? I know of no more rewarding service than the missionary's part in the establishment of the Kingdom of God in China. Will you not act and act promptly? The new missionaries should be out in time for the opening of the Union Language School in Nanking early next fall. I am certainly not doing a bad thing in calling your attention to the necessity of and the great opening for woman's work in the China Mission of the Reformed Church in the United States.

Sincerely yours,

WILLIAM EDWIN HOY.

## The Development and Efficiency of Woman's Missionary Labors in the Church

By REV. JOHN D. THOMAS, PH.D.

(Continued from March Issue)

FOR us to collect all the data as to the development and the efficiency of the labors of the women in both the Home and the Foreign Missionary fields from the numerous denominations whose women are engaged in this glorious work of world-evangelization was utterly impossible, something we would have delighted to do so as to make our paper on this great subject more complete. However, the data we have to present fully point us to a very remarkable development and efficiency. A half-century of history, yet their operations ramify every quarter of the globe.

On July 5th, 1819, a number of the ladies of the Methodist Episcopal Church met in the Wesleyan Seminary, on Forsyth Street, New York City, for the purpose of organizing an auxiliary to the Missionary Society of the Methodist Episcopal Church, which had been formed in April of that year.

The earliest mention of a Woman's Missionary Society in the Congregational Church is that of the Boston Female Society for the Promotion and the Diffusion of Christian Knowledge, founded in 1801.

A Woman's Auxiliary to the Board of Missions was established in the winter of 1871-72 in the Protestant Episcopal Church.

In the year 1875 a Woman's Foreign Missionary Society of the Iowa Synod was organized in the General Synod of the Evangelical Lutheran Church.

The United Brethren in Christ organized the first Woman's Foreign Missionary Society in Dayton, Ohio, during the month of October, 1875, in the First United Brethren Church of Dayton.

The first Woman's Missionary Society of the Christian Church was organized in West Mansfield, Mass., in the month of May, 1885.

During the year 1868 some of the ladies of the Presbyterian Church organized themselves into a Woman's Missionary

Society, having in view this purpose: To raise funds for the spread of the Gospel in New Mexico, Arizona and Colorado, and during their period of existence they raised \$3,139.50.

During the year 1880 the ladies of the Cumberland Presbyterian Church began to awaken to the wants of the foreign world for the Gospel of Christ.

The first Foreign Missionary Society of the United Presbyterian Church was organized in the Second United Presbyterian Church of the city of Philadelphia in the year 1835 on the 5th day of January.

During the year 1875, in the chapel of the Reformed Church in America, corner Fifth Avenue and Twenty-ninth Street, New York, the Rev. Dr. Ormiston, pastor, the first Woman's Missionary Society was organized in that denomination.

During the pastorate of the Rev. S. B. Yockey, in the Xenia congregation of the Reformed Church of Xenia, Ohio, his beloved wife, deeply moved by the needs of her sisters in Japan, in the year 1877 organized the first Woman's Foreign Missionary Society of the Reformed Church in the United States.

In 1854, when that eminent naval captain, Commodore Perry, with his fleet of American warships, moved into the harbor of Japan, her gates were closed and thus they had been sealed for over two hundred years unto all the religious influences of the Western world. The Buddha was the only savior of whom the Japanese knew, and the great walls of China within their radius held undisturbed the teachings of Confucius and that ancestral worship. But today, after the visit of our noble admiral, the doors of Japan are wide open and the walls of China are crumbling, the Orient has turned its face to the Occident. The Chinaman is turning his back upon his two thousand years and more of history and is readjusting himself according to a Western civiliza-

tion, with its Christian life and influences.

In India caste is breaking down and in Persia the old religions are passing away before the onward march of that which is truth and life.

Have the good women of the Church accomplished anything during the years since the world has an open door to all missionary work and since the benighted nations of the Oriental world have called upon them in all its earnestness to bring to them the noblest and the best in their Christian civilization?

Have the numerous Women's Foreign and Home Missionary Societies been efficient in the functioning of the purposes for which they have been organized throughout the Church?

We shall permit the following facts as gleaned from the several denominational missionary reports to give answer to these several questions.

Take first the Methodist Episcopal Church. The Woman's Foreign Missionary Society of this great denomination of Christian believers and workers in its Jubilee report ending in 1919, after earnest toil and intrepid perseverance for one century, have the following facts to show as gathered from their last statistics: 31 Conferences—8 in India, 1 in the Philippine Islands, 8 in China, 2 in Japan, 1 in Mexico, 3 in South America, 1 in Belgium, 1 in Italy, 1 in France, 3 in Africa. Their expenditures for the sustentation of these interests, as well as their educational institutions, hospitals and homes, for the year 1919, were \$3,215,470.

The busy daughters of the Presbyterian body are found with their Foreign Missionary stations sustained by their own gathered funds and offerings in China, Japan, Mexico, Persia, the Philippine Islands, in South America and Central America. The gross receipts of the Woman's Board of Foreign Missions of this denomination for the year 1920 were \$1,290,828.87.

The ladies of the United Presbyterian Church have been no less active. The organized Foreign Missionary Associations have a membership of about 12,585. These faithful women during the year ending March 31, 1920, gathered the mag-

nificent sum of \$357,700.87 for the cause of missions.

The union consummated by several bodies of Lutherans into what is today known as the "United Evangelical Lutheran Church," has given a new impetus to the women of this united body of Christian workers for missions, for the Woman's Missionary Society of the United Evangelical Lutheran Church has contributed for the year 1920 the sum of \$250,000, and the budget for the year 1921-22 is fixed at \$550,000.

The Fourteenth Triennial Report for the years 1917 to 1920 of the Reformed Church in the United States shows that the Woman's Missionary Society of the General Synod, having a membership of about 19,430, have been diligently laboring and gathering funds for the cause of missions. Their receipts for the three years ending 1920 amounted to \$158,129.54.

Also the women of the Reformed Church in America have been faithfully standing by their "Dort-Canons." Their annual Year Book indicates that during the year ending April 30, 1920, their offerings amounted to \$209,061.41.

The women of the Congregational Church are organized into three Women's Boards in their foreign work auxiliary to the American Board of Commissioners for Foreign Missions. Upon them rests the responsibility for women's and children's work in the same fields occupied by the American Board. Their organization during the year 1919 expended the sum of \$511,810. The support of all this work of the Woman's Board of Missions depends upon the contributions of its auxiliary associations, upon the gifts of individuals, and upon legacies. It also solicits "conditional gifts," which become available for the work after the death of the donor. The Woman's Board of Missions of this denomination has its own corporate life. Its finances are so conservatively administered that in its history it never has had a debt. The average receipts for the last five years have been \$204,000.

While we have only dealt with the work of the women of the Church in the foreign fields, we must not forget that they

have been equally as active in the Home Missionary work, appropriating large sums of their ingatherings for the evangelization of America as well as foreign lands.

As we draw our conclusions from these meagre facts, which we have gathered as herein enumerated from the various reports, while they are far from being complete, yet, nevertheless, they are sufficiently large enough to warrant the conclusion that the mothers and daughters of the Church of Jesus Christ have not been idle, that they have made a most wonderful progress in system, order and efficiency. So remarkable is this development that they almost oblige the laymen and ministers of the Church to sit up at night and to earnestly think.

Today woman stands before the world emancipated from many of the conventionalisms of the past, both in Church and State, and the chains of her enslavement in foreign countries are breaking; so that not alone to the women of America and England but also in the Orient, through the influence of her Western sister, the women are finding their position of equality, as God not only endowed but as He created them.

Like an unconquerable army the daughters of Zion are marching today, undisturbed by the scholastic "substantiations" and "successions" so often rippling the theological waters of the ministry, actuated by one spirit and word, the spirit of the gentle life of the Christ and that word that he left as His last heritage to His disciples before departing from them: "Love one another as I have loved you."

Holy women, with the last lingering rays of the sun about the cross, there until that sacred spot was deeply veiled in death's gloomy darkness; the first to catch its effulgent joyousness as it gloriously rose again above those Judean hills at the tomb on Easter morning, in your consecration and devotion to Christ and humanity, Go on! Go on in your great world-evangelization efforts! Today endowed as women never were before, with gifts, rights, privileges, opportunities and with these new responsibilities, all these the fruits of your own unconquerable wills and perseverance.

Mothers of the Church, you are the unerowned queens of her homes; you are the moulders and the modelers of the future men and nations. The world of the future will take that form spiritually and morally into which you cast it.

May God in His self-revelation to you give to you a larger vision of your responsibility and duty that you may the more fully grasp the Macedonian call coming specially to you not only from the Orient but also from the Occident as well. In our land today, above all things, we are profoundly in need of Christian homes wherein the mother's heart reflects those beautiful fidelities that ennoble character and soul, exalting manhood and womanhood.

God grant that the good women of the Church who are so efficiently organized and so earnestly laboring in the great world-harvest field of the Lord may more fully realize the blessedness, the grandeur and the gloriousness as well as the awfulness of living in this first half of the twentieth century; this century of world-readjustment and world-evangelization. May the great Head of the Church, the Lord Jesus Christ, guide them by a new infusion of the Holy Spirit that they may fully grasp the great problems, both social and spiritual, not only at home but abroad as well and aid in their solution. Lord Jesus, guide them!

"To serve the present age  
Their calling to fulfill."



RESIDENCE OF MISSIONARY GEORGE R. SNYDER AT SHENCHOWFU, CHINA

## BOOK REVIEWS

*The Return of Christendom.* By a Group of Churchmen. Published by the Macmillan Company, New York. Price \$2.25 net.

An introduction by Bishop Brent, another by Bishop Gore, and an epilogue by G. K. Chesterton, at once indicate that this is an unusual book. Nine essays, written by Englishmen of varied experiences, comprise the main text. They have carefully consulted together, and yet freely expressed their different views and outlook; each one being responsible alone for the views expressed in his own writing. A synopsis, at the beginning of each essay, is quite helpful, as an opening up of the path the mind will travel, and to be returned to, after having read the essays, to gather up the condensed facts. Writers and thinkers need just such books. Bishop Brent finds himself wondering "whether we can have a return to that which has never wholly been." These authors make us trust that mankind may recover from their recent awful shocks, and begin to seek fair proportions between the material and spiritual sides of life. In fact, that Christendom may indeed come.

*The Measure of a Man.* By Mary Lewis Shedd. Published by George H. Doran Company, New York. Price \$2.00 net.

This is a biography of a great missionary of the Presbyterian Church in Persia, where the task is large and the work most difficult. Mohammedanism rises everywhere like a solid wall; Turk, Kurd and Persian, all alike, cruel, treacherous and hard. Yet, for these very reasons making a strong appeal to a strong Christian Church. This volume goes a great way in giving an understanding of these peoples and the problems among them. Mrs. Shedd has written with much sympathy and understanding. Dr. William Ambrose Shedd was born in Persia in 1865. His parents were missionaries, and his early life and training with them, fitted him to take up his work with wonderful aptitude, after years of student-life at Marietta College and at Princeton, where he was affectionately called "Sheddy." His was a broad and splendid life, and heroic death. One feels the greatness of it all; and the tragedy—that just because there are so few to do as he did, his life was laid down far too early. Mrs. Shedd, his wife and comrade during these tragic years, is eminently qualified to give to the world this poignant and graphic record of his life.

*With the Judeans in the Palestine Campaign.* By Lient-Colonel J. H. Patterson. Published by The Macmillan Company, New York. Price \$1.75 net.

Those who are at all interested in present day affairs in the Holy Land, and who is not, will find this a very readable and informing book. During the great war the Zionist movement assumed much importance, and still is a question engaging thought in many minds.

Colonel Patterson headed a Jewish Battalion, created in 1917, and he has here written the history of what was done by that Battalion. He also puts the whole question of repopulating and restoring Palestine very clearly. He feels convinced that Jewish enterprise and Jewish colonization will greatly benefit all Palestine; even now there are many improvements by Jewish colonies.

*Confessions of an Old Priest.* By Rev. S. D. McConnell. The Macmillan Company, New York. Price \$1.25.

There are critics who regard this book as a refutation of all that true believers hold sacred. Some reviewers find little to commend in it. They rather are inclined to read this veteran clergyman out of the Church. But anyone who reads between the lines will find a great deal of sober thought. Fifty years in the ministry is a fine record. To confess, at the end of that time, that the mind and heart have undergone striking changes should not be sufficient evidence to exclude such a man from the Christian ministry. The impression that these "Confessions" will likely leave on an open mind is that "the goal to which religion, therefore, would seem to be moving is a Church of a Saviour-God—to all who 'neath life's crushing load would find solace for their body and soul in symbolic union with the spirit and body of the broken God,' the promise of all religions, the cry which makes all creeds one."

Miss Laura Glaser, of Canton, Ohio, furnished the funds for transforming a dingy, dilapidated Chinese building into a clean, cheery schoolroom. The picture permits a peep into the schoolroom, and you can see the teacher and a roomful of students. Rev. Edwin A. Beck, the Supervisor of Mission Primary Schools, is here on one of his visits.



## DEPARTMENT OF MISSIONARY EDUCATION

Arthur V. Casselman, Director



### The Indianapolis Conference

**WE** ARE calling special attention to the Indianapolis Conference in this way at this time because of the fact that it is a new conference for a new Synod. It is to be the official conference for the Mid-West Synod. Heretofore the conference has been held under the auspices of the Joint Consistory of the churches of Indianapolis. However, last year it was decided by those in charge that the scope of the conference should be widened to take in the portion of Mid-West Synod which could be reached from Indianapolis. The conference has been handicapped for

years by the fact that it was held in the center of a large city in the heated summer season. All concerned knew that this was not the ideal location for a summer missionary conference, but there did not seem to be any other place to hold the conference. However, the committee after investigation have found what they believe to be the ideal place for this conference. It is known as Bethany Park. The official name given to this conference by the committee in charge is "The Indianapolis Missionary Conference of Mid-West Synod at Bethany Park."



VIEWS OF BETHANY PARK

Views of Bethany Park are herewith presented. After making personal investigation of the ground, the Executive Secretary for the Committee says: "Bethany Park is located twenty miles southwest of Indianapolis. The park has very good railway connections. Interurban and steam railways have a station at that place. The fare from Indianapolis to Bethany Park is one dollar. There is a hotel at the park with sixty available rooms. These rooms are furnished with a double bed and the rate is one dollar per night for a room, or if the room is occupied by two, the rate is fifty cents a person. There are several cottages on the grounds which have rooms for rent at the same rate. Meals are served at fifty cents each. There is a space in the park set apart for the parking of automobiles at the owner's risk. No charge is made for parking automobiles in the park. Boating and bathing facilities are available at very reasonable rates. Fishing is free. There is a motion picture machine and operator on the ground, and there are facilities available for stereopticon lectures."

Mid-West Synod people should remember this date, July 14th to 20th. The summer conferences of the Methodist, the Christian, the United Brethren, and the Evangelical Churches are held at Bethany Park. The park is the property of the Christian Church.

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### Summer Missionary Conferences 1923

Not a few people have been inquiring as to the dates of the Summer Missionary Conferences. On account of the fact that the topics for study at the missionary conferences this year are so thoroughly associated with the missionary work of the Reformed Church, both home and foreign, we doubt not that the conferences this summer will prove to be more widely attended than any heretofore. Every congregation in the Church should be represented at one of these conferences. With the exception of the Mission House, the date of which has not been settled as yet, the entire list of conferences is as follows:

Frederick, Md., Hood College, July 9 to 15.

Newton, N. C., Catawba College, July 14 to 20.

Indianapolis, Ind., Bethany Park, July 14 to 20.

Saltsburg, Pa., Kiskiminetas Academy, July 21 to 27.

Tiffin, Ohio, Heidelberg University, July 21 to 27.

Lancaster, Pa., Theological Seminary, August 4 to 10.

Collegetown, Pa., Ursinus College, August 13 to 20.

Plymouth, Wis., Mission House —

It is not too early to plan your summer work and your summer vacation with reference to one of these conferences. The programs are in course of preparation and are nearing completion. Due announcement will be made of them in the very near future. All that we can say now is that the programs of the summer conferences this year promise to be of more vital interest to the work of the Reformed Church than any that we have had for some years past.

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### Silver Bay

The original Summer Missionary Conference of the United States was held at Silver Bay twenty years ago. This mother conference of all has held its place of prominence in summer missionary education for all of these years. It is specializing in the training of leaders for denominational conferences.

The Silver Bay Conference, which meets this year from July 3rd to 13th, offers the following special inducements:

A three-year course of study leading to a certificate of training in missionary education; special classes for Sunday school teachers, workers in the young people's societies, members of the Woman's Missionary Society, directors of religious education, church committeemen and pastors.

Complete training for those conducting Church Schools of Missions and Church Training Nights.

Mission-study classes using the latest books, with normal classes for those who desire to become leaders, and subject matter classes for the others.

Silver Bay is quite distant for a great many people of the Reformed Church, but if any of the missionary leaders of the Church desire an ideal vacation, and at

(Continued on Page 192)



# Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

The Woman's Missionary Society of General Synod Will be the Guest of the Woman's Missionary Society of Miami Classis, Ohio Synod, May 14 to 16. The Sessions of the Convention Will be Held in Central Reformed Church, Dayton, Ohio

## NOTICE

The Thirteenth Triennial Meeting of the Woman's Missionary Society of the General Synod of the Reformed Church in the United States will be held in the Central Reformed Church, Dayton, Ohio, Monday to Friday, May 14 to 18, 1923. Entertainment—lodging and breakfast—will be provided for all Woman's Missionary Society and Young Woman's Missionary Auxiliary Delegates and for Life Members, provided that their names are sent, not later than May 1, to Mrs. H. J. Christman, 15 Seminary Avenue, Dayton, Ohio.

During Monday, May 14th, the Reception Committee will meet all trains in order to conduct the delegates to Central Reformed Church which is located on the corner of Ludlow and Second Streets—four blocks north of the railway station. All credentials should be sent to the Recording Secretary—Miss Helen Bareis, Canal Winchester, Ohio.



GENERAL COMMITTEE ON ARRANGEMENTS

LEFT TO RIGHT—FRONT ROW: MRS. L. B. PRUGH, MRS. H. J. CHRISTMAN, CHAIRMAN; MRS. S. L. CAYLOR. BACK ROW: MISS NONA C. SIMMERMAN, MISS LENA HETSEL, MRS. J. E. YOUNGEN, MRS. F. A. SHULTS

The Committee is Representative of the Classis

## THE CONVENTION PROGRAM

THE program for the thirteenth triennial meeting of the Woman's Missionary Society of General Synod has been the chief thought of the President, Mrs. Krammes, and the General Committee of Arrangements, Mrs. H. J. Christman, chairman, during the past few months. That they have succeeded in assembling a strong program, balanced in the educational and inspirational departments of service will be seen from the following scheduled events:

On Monday evening, May 14th, the reception to the delegates will be held in the church parlors.

Tuesday afternoon the reception will be given to Board Representatives, Missionaries, Representatives of Sister Missionary Boards and visitors, also the Recognition Service, "Lest We Forget," to Mrs. Yockey—founder of the Woman's Missionary Society of General Synod. An automobile trip is arranged for 4.30 with a Founder Fellowship Banquet in honor of Mrs. Yockey at 6 o'clock. Miss Ade-

laide Gundlach, of Ginling College, Nanking, China, will address the convention at 8 o'clock; the evening program will be concluded with the new Thank Offering pageant, "Broken Bridges," Mrs. A. K. Zartman.

On Wednesday evening the choir of Westminster Presbyterian Church will give a concert. The choir is composed of superior talent and led by Prof. John Findley Williamson.

Thursday will emphasize Young People's Work, with a story-telling hour, a Y. W. M. A. and W. M. S. banquet and an evening address by Miss Ruth Isabel Seabury, Young People's Secretary, Woman's Missionary Board, Congregational Church; the Mission Band and Y. W. M. A. leaders will have a day full of inspiration.

### Your Letters!

The Committee of Arrangements requests that all persons planning to be in attendance at the Triennial Convention have their mail addressed to "Central Reformed Church, care of Rev. J. M. S. Isenberg, D. D."



A  
CONVENTION  
FEATURE

## THE CONVENTION CITY

When We Get to Dayton!

**F**IRST of all the Reception Committee will meet us at the Union Station. If, between greetings and getting our baggage, we take the opportunity to look about us we may see the explanation of a secret which has produced the high ideals in municipal responsibilities which we are sure to see in our hostess city. The principle of forbearance and co-operation among the employees which makes it possible to handle the business of six big railroads, with sixty-five trains daily entering the station is the same which has made Dayton a city thoughtful for the welfare of its citizens.

Now we are ready to start for Central Reformed Church, Second and Ludlow streets. Ludlow, did you say? What a strange name for a street! Then our hostess tells us the story: "Not only Ludlow, but all of the principal-named streets memorialize the founders of Dayton. In 1796 a number of Revolutionary soldiers purchased the land upon which Dayton is built. Among these were General Jonathan Dayton, for whom the city is named; Colonel Israel Ludlow, General Arthur St. Clair, General James Wilkinson and a number of others. Colonel Ludlow was a surveyor and made the first city plan. No one else in the section of country knew so well as Ludlow the varieties of soil and timber, the direction of the streams, Indian trails and the lay of the land in general. Many brilliant and far-sighted pioneers came to Dayton in the early days because of the coterie of statesmen and soldiers who had first settled there. Ten years after the purchase of the land, the records say, 'that the Indian and the rattlesnake having, it was hoped, departed for good, Dayton began to grow.' At that time we find among the names of the prominent citizens D. C. Cooper, James Steele, Benjamin Van Cleve, and Colonel Robert Patterson, the famous Indian fighter, for whom the 'Model factory of the World' is named."

Our hostess says: "Here we are at the Church. You haven't come to Dayton to

When We Are in Dayton!

study history, although I have talked to you as though you had. You will find, however, that these men started most of the things which are counted most worthwhile in Dayton."

\* \* \*

With the programized convention days and the evenings of inspiration and entertainment very little time is left for sight-seeing, so we must choose the things in which we are the most interested. What shall we choose?

We vote on "The most interesting thing in Dayton" and the National Cash Register Company gets first place. Then follow the National Military Home, McCook Field with the U. S. Government Station, the Dayton Museum of Arts, the Dayton Museum, Public Library, Hills and Dales Park and at the end of the list is the Old Log Cabin. Just why the Old Log Cabin should get last place we do not understand; it has stood by Dayton for 128 years. True, before the centennial celebration in 1896 it was 'Shafer's Grocery'—an old log cabin covered with clapboards—an eye-sore to the community. Then Mary W. Steele, a granddaughter or great-granddaughter of James Steele, pleaded for a centennial, for April of that year marked the 100th anniversary of the coming of the first settlers. She was among the few who knew that 'Shafer's Grocery' was the old Newcom Tavern, one of the first five houses built in Dayton. Years before it had been moved from the river bank to Main street. During the centennial it became the center of interest. It was stripped of its clapboards, and moved back to the original position on the river bank north of the bridge. Charlotte Reeve Conover says, the flood spared it. Tearing out, stone by stone, the massive masonry of the High School tower just opposite, the relentless Miami in its unbridled career during March, 1913, left the old cabin standing in its own place, where we hope it will still be found when Dayton celebrates her bi-centenary."

Some of the most interesting things in

the city were not included in the list. The socially-minded delegate will want to visit the office of the City Manager and interview the Director of Public Service, for she knows that Dayton was the first large city in the United States to adopt the commission-manager form of government and she wants to know how the plan has stood the test of eight years. She will be interested in the Bureau of Police Women, the Boarding Home for Girls, the Bureaus of Medical Service, Food Inspection and Sanitation, the Garden Activities and the Workhouse Farm.

The delegate who has a passion for trees must stroll along the boulevard, under the magnificent elms planted by John Van Cleve. She must also visit Woodland Cemetery. "Not only are the curving driveways, the grouping of shrubbery, and the variety of forest trees due to Van Cleve, but the actual surveying, planting and clerical work were all done by him—without remuneration—a labor of love."

\* \* \*

I hear someone say "*Daily News*, please;" that reminds me of the early struggles of the Dayton dailies.

With the *Dayton News* we like to think of John Gates Doran, although he was editor of the *Dayton Democrat*—a direct predecessor of the *Daily News*. Doran came to Dayton in 1869. History says, "He pleased nobody except a few kindred spirits; he made no concessions and consequently no money, but he kept right on. His paper won standing and influence, and under his leadership the feeble democratic minority grew to a majority. He was a foe to 'bossism,' a friend to the working man, unflinching in his work for civic righteousness and educational progress." The *Daily News* is a safe convention paper!

A voice from the west says, "Give me

the *Journal*." Eastern delegates are prejudiced against the name, but the *Dayton Journal* has no connection with the Hearst sheet, so we all buy. Of one of the earlier *Journal* editors it is said: "In his management he exhibited a breadth of view, public spirit, and thorough disinterestedness of which only the noblest class of men are capable. The evening companion paper is the *Herald*."

The average life of the early Dayton papers was one year. Editors came and went, among them William S. Howells who, with his son, William Dean Howells, came to Dayton and bought out the *Transcript*. The whole Howells family assisted in getting out the paper, but when the *Transcript* refused to afford the editor a living the family moved away.

We have touched upon some of the things which have gone into the making of the splendid city of Dayton—the city with 120 Churches, 35 welfare agencies, one college, two Theological Seminaries, two Church Publication Houses, etc., but we close by saying that Dayton was the birthplace of one of the sweetest lyric singers in the English language, Paul Lawrence Dunbar. In 1915 William Dean Howells wrote, "His poetry will live on as long as delicate humor, genuine feeling, and the music of lyric numbers unite to charm and keep the lovers of instinctively beautiful verse; while the pathos of his lot will peculiarly endear his memory to all who love their fellow men."

### Honor Roll

The following persons have sent ten or more New Subscriptions to THE OUTLOOK OF MISSIONS during the past month:

MRS. MARY A. REIMERT, Allentown, Pa.

MRS. HOWARD G. WELDNER, Pottstown, Pa.

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### NOTICE

The accredited delegates to the General Convention, according to Article 12 W. M. S. G. S. constitution, are: The Cabinet, Trustees, ex-Presidents of the W. M. S. G. S., Life Members of the W. M. S. G. S., the President and two delegates from each Classical Society and one Young Woman's Missionary Auxiliary delegate from each Classical Society having five or more local Young Woman's Missionary Auxiliaries.

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## Greetings from the Pastor of Central Reformed Church

CENTRAL Reformed Church is not yet a year old, having been organized in May, 1922. However, the two congregations uniting in the new organization had a most interesting and honorable past. The First Reformed Church of Dayton was organized in 1833 and therefore was the mother church of the city. In 1887 Trinity Church was organized. These two congregations were located in the heart of the city. In the course of time the membership of both congregations came to cover practically the same sections of the city. The men of vision saw that the thing to do was to unite the two in one large, strong congregation. This was accomplished as indicated. The Rev. G. T. N. Beam, pastor of Trinity at the time of the merger, continued as supply pastor of the new congregation. In August Dr. J. M. S. Isenberg was called to the pastorate and began his work in October. The membership at the time of organization was 919, with a Sunday School enrollment of 682. A part of the plan of union was to sell both the old church properties and build a new one. Previous to the union of the two Reformed congregations there had been a union of two Presbyterian congregations. So instead of building a new church, the property of the First Presbyterian Church, centrally located and splendidly fitted for the work of Central Congregation, was

purchased at a cost of \$150,000. About \$20,000 was spent in remodeling and re-frescoing, and February 4th, Central Congregation abandoned Trinity Church property and took possession of its new home. Its beauty must be seen to be appreciated.

Central Church is well organized and its work is moving along very nicely. The Congregation is supporting Rev. Ward Hartman as its Foreign Pastor. It has two Missionary Societies, the Woman's Society and the Ward Hartman Missionary Circle, composed of young women. Its program plans for three Christian Endeavor Societies, Junior, Intermediate and Senior, which together with the monthly Missionary service in the Sunday School will adequately provide for education in Missions and the opportunity to express the Missionary spirit.

Central Church together with the other Reformed Churches of Dayton will act as host to the delegates to the Woman's Missionary Society of General Synod. Due preparations are under way and all who come are assured of a pleasant and profitable stay in this, the most beautiful city in the central west.

THE  
ADMINISTRATION  
BUILDING, CENTRAL  
THEOLOGICAL  
SEMINARY,  
DAYTON, OHIO



## NOTES

Mrs. Edward F. Evemeyer will be at Dayton for the meeting of General Synod. She came east by the southern route and is visiting Classical conventions on her way to Dayton.

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At Hickory, N. C., the Young Women's Missionary Auxiliary of Corinth Reformed Church, gave "The Tribute of the Nations," on Thankoffering night. The pageant was directed by Mrs. W. W. Rowe.

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From Manitowoc, Wisconsin, we hear of the fine service given by the Woman's Missionary Society and the Mission Band in connection with their Thankoffering ingathering. The pastor, Rev. O. A. Menke, made an address on "Thank Offering Service" and the Mission Band gave "Mother Goose Missionary Meeting." The thankoffering was \$87.

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Mrs. W. R. Harris, ex-President of the W. M. S. G. S., was a delegate at the Woman's Industrial Conference recently held at Washington.

\* \* \*

Miss Marie F. Meyer, of Zion Reformed Church, Louisville, Ky., won first prize in the Y. W. M. A. Essay Contest. The prize awarded: "New Paths Through Old Palestine," "Just Over the Hill," by Margaret Slattery, and "Companionable Books," by Henry Van Dyke. The other prize winners were: Catherine Feagley, Huntingdon, Pa.; Thelma Eckhardt, East Mauch Chunk, Pa.; Miss Louise Kebiger, Salem Reformed Church, Ft. Wayne, Ind.; Helen Rapp, St. John's Reformed Church, Ft. Wayne, Ind.; Mary S. Oberlin, Zion Reformed Church, Clyde, Ohio. These girls received Auxiliary pins.

\* \* \*

Mrs. Ruth K. Jones, of Bangor, Pa., is rendering a very real service to the community by interesting the public school teachers and the more intelligent mothers of the town in the magazine *Everyland*. She has secured sixteen subscribers in a short time and is still going.

\* \* \*

We are looking for the photographs of societies, 100% OUTLOOK OF MISSIONS subscribers.

## Federation of Women's Boards of Foreign Missions

CARRIE M. KERSCHNER

THE seventeenth annual meeting of the Federation of Women's Boards of held in the Assembly Hall of the Y. W. C. A., New York City, from January 13-15 1923.

All reports of the chairman of Standing and Special Committees were presented to the Executive Committee for ratification on Saturday morning, January 13th.

Mrs. Wm. Boyd, who presided at all the meetings, was the first president to serve the Federation three years in succession.

The following departments of the Federation reported through their chairmen: Summer School and Conference, Christian Literature for Women and Children on the Mission Field, Central Committee on Publications and Literature, United Day of Prayer, and Inter-denominational Institutions on the Foreign Field.

Mrs. Henry W. Peabody, in a few brief words, reported on the campaign of the Woman's Union Christian Colleges of the Orient. The time for the closing of accounts having been extended to January 31, no data revealing the status of the campaign was made public.

The special committee appointed to elect and make arrangements for a new Inter-denominational Summer Conference reported progress, and hopes that by 1924 such a school will be established.

At the Sunday afternoon meeting, Miss Harriet Taylor delivered an address on "The significance of the China Christian Conference," held at Shanghai, in 1922. C. Leighton Stuart, president of Peking University, spoke on "Changing Missionary Conditions."

Very constructive methods in the various departments of missionary work were brought out in the Methods Forum, presided over by Mrs. E. H. Silverthorn and the co-workers of the Sub-committees.

Mrs. D. J. Fleming, wife of the author of the book, "Building with India," gave a comprehensive report of the work accomplished by this committee.

The Student Secretaries from seven Women's Boards last year composed a team which made a three months' tour among the various colleges, presenting the work of Foreign Missions. They were accompanied by a Secretary of the National Young Woman's Christian Association, who gave a most enthusiastic report of this piece of co-operation in missionary work. Miss Florence E. Taylor, Student Secretary of the Presbyterian Board, spoke of the enthusiasm with which the team was received at all of the colleges.

Mrs. H. R. Steele, Nashville, Tennessee, representative of the Methodist Church, South, made a short but significant report on the work that is being done among the foreign students in America. She urged that wherever possible, the church organize committees in cities and student centers where there are groups of foreign students, the work to be co-ordinated with what is being done by other agencies, and thus avoid duplication and overlapping of effort. She said, "The church should be magnified so that these students would regard it as a home in America, and to find in church women the friendship that students need during college life." She further said, "The Church must minister to the religious needs of students from other lands. If the Church will meet the needs of the foreign students in America, the work of the Mission Boards in foreign lands will be greatly strengthened."

The Committee on Christian Literature for Women and Children in mission lands gave an enthusiastic report. "Happy Childhood," the magazine for children in China, is now printed in a monthly edition of 10,500. Through the contribution of kind friends, enough money was received to send free copies to the very border line of Thibet, and into Thibet itself. Mrs. MacGillwray has charge of this work in China. She is assisted by several women Nationals. Mrs. MacGillwray writes the following: "You will rejoice when I tell you that we have sold more Christian books this year than for many years. 'Happy Childhood' alone has sent out over one and one-half millions of pages. Cannot you see the seed going by post, steamship, by house-boat, by barge, by wheelbarrow,

North, South, East, and West?—the Seed of the Kingdom of God?" All this has been accomplished in China through the investment of the various Boards who support this work out of the pitifully small sum of \$900. In India the "Treasure Chest," modeled on the general lines of "Everyland" has had a six months' circulation. There are over 1,000 paid subscriptions. An Indian Christian mother writes of this magazine, "Just a few lines to congratulate you most heartily on the splendid get-up of 'The Treasure Chest.' I am sure it is going to be the best magazine in India. We look for it eagerly, and my husband and I enjoy it as much as the children." The head of a school for Hindu boys writes, "I have long been looking for just such a magazine for the boys and girls of India. You have come forward to meet a long-felt want, and I must congratulate you on the great success you have already achieved." "The Treasure Chest" is published in English only, but it is hoped and expected that at least three editions in the vernaculars will be started in 1923, at a cost of \$300 for each edition. The Committee also expended \$1,000 to the Japan Christian Literature Society for the completion of the memorial volume of Dr. Hurlburt's "Bible Stories for Japanese Mothers." To a small degree these efforts of the Christian Literature Committee have ministered to "the deep and bitter hunger of the minds of Christian women on the mission field."

Mrs. Henry W. Peabody, who has labored so indefatigably in the interests of the Woman's Christian Colleges of the Orient, was elected President of the Federation.

### IMPORTANT NOTICE

The registration fee for the Wilson College Summer Conference of Missions, to be held at Chambersburg, Pa., June 28-July 6, is \$3 instead of \$2 as stated in the March issue of the "Outlook of Missions." Send to Carrie M. Kersechner, Room 408 Reformed Church Building, 15th and Race Streets, Philadelphia, Pa., for blanks.

### At Home in Yung Sui

"Yes, 80 miles beyond Shenchow and 1080 miles beyond Shanghai. We are very happy in our work; we have wanted for a number of years to open up Christian work among the aborigines and now since it has been made possible, we are satisfied."

We imagine this is what Mrs. Hartman would say, should you or I call.

The Hartman family are the only foreigners in Yung Sui, but they live for their work and their family. There are three children who must be educated. It is fortunate that they have a teacher-mother. Lucile is 10 years old, Ward Daniel 7, and Rachel 3. Each year the Sunday School at North Lima sends the Calvert School Course to Lucile. Mrs. Hartman says it is a great help to herself as well as to Lucile.

Mrs. Hartman was Frieda Plack, Galion, Ohio, her home town. She became a Student Volunteer at Heidelberg from which she was graduated in 1909. For one year she taught in the High School, at Berne, Indiana. She was married to Rev. Ward Hartman, in 1910. For a short time they lived at Abilene,



REV. WARD HARTMAN AND FAMILY

Kansas, but in August, 1911, they sailed for China.

Rev. and Mrs. Hartman were home on furlough 1918-1919.

### The Prayer Calendar

The May page of the Prayer Calendar is filled with things of great significance to the praying women of the Church.

**First Thought:** That the prayer will inspire the convention of the W. M. S. G. S. From its appropriate petitions one might think it had been written for the occasion. The prayer was written by Mrs. Ward Hartman.

**Second Thought:** That the "working together of things for good" receives emphasis through the facts in connection with the prayer for May. Rev. and Mrs. Hartman were supported by the First Reformed Church, of Dayton. Since First and Trinity became merged into Central Reformed Church, their support has been accepted by Central Reformed—the Convention Church.

**Third Thought:** That the couplet at the top of the page should be burned into our innermost conscience.

**College Picture:** That we thank God for the men and women who have stood by Catawba College; who have made it symbolize the ideals of the Reformed Church to the young men and women of the south.

We ask special prayer for the following missionary graduates of Catawba College: Rev. and Mrs. Frank L. Fesperman, Japan, and Rev. Sterling W. Whitener, China. The special prayer list was omitted last month, therefore we want to include for this month the men who are on the foreign field from Central Seminary, Dayton, Ohio: Rev. J. P. Moore, D.D., Rev. E. H. Zaugg, Ph.D., Rev. Carl D. Kriete, Rev. Alfred Ankeny, Rev. Dewees F. Singley, Rev. Frank L. Fesperman, Japan; Rev. Ward Hartman, Rev. Sterling W. Whitener, Rev. G. R. Snyder, Rev. J. B. Yaukey, China. Also the family of Rev. William A. Reimert, a martyred missionary; Rev. Mabibax Jan Patet, Bombay, India. We include in the list former foreign students (alumni) in this country: Rev. J. Mori, San Francisco; Rev. Tsuneshiro Kanecho, Los Angeles; Rev. K. Namekawa, San Francisco.



## The Women's Industrial Conference

THE Women's Industrial Conference, held in Washington, January 11 to 13, 1923, at the call of the Women's Bureau of the U. S. Department of Labor, brought together 327 women from forty states, with credentials from 86 national organizations.

The purpose of the conference was explained by the director of the Women's Bureau, Miss Mary Anderson, who emphasized the value of interchange of ideas by women concerned with women's problems and especially the problems of industry, which have such immediate bearing upon the life of the entire country.

"The Women's Bureau is charged with the responsibility of developing policies and standards and conducting investigations in the industries of the country which shall safeguard the interests of women workers and thus make their service effective for the national good. In fulfilling this obligation we felt that a conference of women, representing all national organizations of women, would go far not only to focus attention on the problems involved, but to help in the development of policies and standards for the effective employment of women in industry."

The first session was opened by prayer by Reverend Muir. Then the Secretary of Labor, Honorable James A. Davis, presented a message from the President of the United States before delivering his own address.

For three days the conference considered the problems of the 8,500,000 women in industry. Should the married women be in industry?—how can home work be stopped?—what are the standards for women's wages?—how to eliminate night work?—these were some of the vital points touched upon. And, always present, underlying nearly every speech and interwoven throughout the entire discussion was the controversial question of special legislation for women.

In the discussion on "What Women Workers Mean to Industry" it was asserted that:

"Factory work has been a great step in the progress of women because of larger opportunities it has given women for social contact.

"Women are paid less than men because they shift more, lose by absence about twice as much time as men, and have to be supplemented by men, and are sensitive and require extraordinarily tactful and kindly treatment and much personal consideration.

"There is too often a tendency to lose sight of the fact that earning ability is not synonymous with earning opportunity,—that it is not the hourly rate nor the piece rate which tells the whole story, but that yearly earnings depend largely on the steadiness of workers and upon their ability and their desire to earn.

"Industrial organizations the owners and management of which willingly accord to the employed groups associated with them the right of self expression, and whose policies for their employees are noted for their square dealing would be disturbed by arbitrary legislature limitations.

"In view of the tendencies of today, it seems more than futile to ask for a continuation of protection which in our future struggle for the economic equality of men and women would prove a handicap indeed."

Labor laws for women irrespective of whether they apply to men were advocated on the following grounds:

Labor laws for women bring better wages and better hours and are a means of securing an equal footing with men in industry.

Political equality for women does not bring economic equality automatically, and theories of legal equality fall before the facts of industry.

All workers, men and women alike, want protection from long hours, insufficient wages, and bad surroundings. Men in some industries ask for protection by law as well as by organization methods. To ask for legal protection for women workers is not to ask for special privileges, but merely a specific kind of protection that is needed by them.

Except in states where laws fix minimum standards for women, hours of labor are longer for women than for men, and wages fall far below the cost of living.

The conference was called to discuss the problems of women in industry but the one subject that all the women could agree upon was the desire for the passage of the child labor law and all mention of the McCormick amendment in the discussion was heartily applauded.

Resolution unanimously adopted at concluding session of the Women's Industrial Conference:

We believe that the work of women in industry must be made truly an opportunity to develop to the fullest their powers as workers, both for their own happiness and for the service of society. To this end they must have adequate schooling before entrance into industry, and be free to choose their occupations, to secure training for them, to enlarge their opportunities as their experience grows, to receive fair compensation, and to work under safe and wholesome conditions.

But it should not be forgotten that industry includes both skilled and unskilled tasks, and without the unskilled worker no opportunity would be possible for the skilled. A large number of wage earners are in unskilled and semi-skilled occupations and the training and promotion which are possible in more intricate processes have no meaning for them. The conditions of employment of those who do the hardest and most unskilled work, which is a necessary part of our whole industrial system, should be our first concern.

We recognize with appreciation the standards already established by progressive management, and urge more general adoption. We recognize also the important influence of constructive agreement between employers and wage-earners, which has played so large a part in establishing standards. By these means and by the action of the community, we ask freedom of choice of occupation, and that provision for training and wage rates be determined without prejudice because of sex. These things we ask in justice to women and because we believe that upon them depend the health, happiness and spiritual development of women themselves, and through them, the development of children and the protection of the life of the family.

Industrial problems are realities. No permanent improvement can be achieved except through knowledge of facts about industry, and understanding of their meaning for human lives.

Therefore, we urge that organizations represented here give support to the federal and state agencies through which facts are collected and given to the public, and that on the basis of these facts we build up a program for the intelligent share of woman in humanizing industrial processes.

BERTHA K. HARMIS.

Morgantown, W. Va.

### O and O Notes

CARRIE M. KERSCHNER

**O** STANDS for Organization. A systematic and prayerful effort is being made to reach the women in unorganized territory.

The Classical Presidents and Secretaries of Organization of Lebanon, Philadelphia, Wyoming, and East Susquehanna Classes of Eastern Synod and St. John's Classis of Central Synod have co-operated with us during the past few months in effecting the following new societies, as well as arousing interest in other places:

The week of November 24 to December 2 was spent in Lebanon Classis. A new Y. W. M. A. was launched on November 30, in First Church, Lebanon. On Sunday, November 25, our woman's work was

presented at Myerstown, and December 2 a Woman's Missionary Society, with 39 members, was organized. Miss Elsie Keeny is the President, the Rev. Dr. Fluck, pastor.

Mrs. J. B. White, of East Susquehanna Classis, organized a Missionary Society at Greenburr, with Mrs. U. D. Tyson a President.

Fifty-eight charter members is the splendid report of a Woman's Missionary Society organized on December 6, in Linfield, Pa. Mrs. W. H. Deal is the President. This was one of the few unorganized congregations in Philadelphia Classis.

February 10 and 11 were spent in the Newmanstown Church, Rev. A. R. Bachman, pastor. Our woman's work was presented at Wernersville and Newmanstown for the first time. A flourishing Missionary Band has recently been organized at Newmanstown, Miss Dessie Reader, Superintendent.

February 28, March 6 and 7, appointments in Wyoming Classis were filled. February 19 a Woman's Missionary Society was organized in Hope Church, Philadelphia, Rev. S. H. Matzke, pastor (Reports later.)

"O" also stands for Other appointments filled recently.

December 9 was spent in the three congregations of the Orangeville Charge, at addresses delivered at each place. Renewed interest in the work of the Woman's Missionary Society and a new Missionary Band are the results of this visit which was financed by the three woman organizations of the Charge.

January 28 three addresses were delivered in New Oxford and Abbottstown.

An unexpected invitation to speak to the ministers' wives, and their guests, York, was enjoyed on January 29. Being an inter-denominational organization the Migrant Work was presented.

While on an organization trip to Central Synod it was a privilege to be a guest at Holden Hall, Wooster College. The Young Woman's Christian Association was addressed and interviews were held with the girls. We interviewed and became acquainted with six girls of our own denomination who are students at Wooster. Mr. K. Nakashima, of our

Japanese Church in San Francisco, is also regular Junior of Wooster. He is Second Critic in the Emerson Literary Society and official photographer for the College Annual for 1923.

On February 2 a practical talk on our woman's work was given at Central Theological Seminary, the occasion being their annual Mission Day.

February 18 was divided between our churches in Phoenixville and Royersford.

February 26 our woman's work was presented in the St. Vincent Church, Spring City, Rev. J. G. Kerschner, pastor, and in the East Vincent Church, Spring City, Rev. John M. Evans, pastor.

"O" also stands for (besides THE OUTLOOK OF MISSIONS, new subscribers for which we hope each Literature Secretary will continually be securing) Other Secretaries of Organization from whom we should like to hear as to possibilities for interesting those "Other" women in unorganized territory.

"Others, Lord, yes others,

Let this my motto be:

Help me to live for others

That I may live for Thee."

### The W. M. S. Department Quiz

(Answers to the questions are found in this department)

1—*The Sunday School at North Lima sends a yearly gift to what child? What is the gift?*

2—*What about the critic of the Emerson Literary Society, Wooster College?*

3—*On what one subject did all the delegates to the Woman's Industrial Conference at Washington agree?*

4—*What Church supports Rev. Ward Hartman and family?*

5—*Complete the sentence "Everyone has temptations enough——"*

6—*Tell about the Community Mass Meeting.*

7—*The oldest building in Dayton—what is it?*

8—*What was the first prize in the Y. W. M. A. Essay Contest?*

9—*What is regarded "The Model Factory of the World?"*

10—*How many women in the United States are employed in gainful industry?*

### A Community Mass Meeting

The question is frequently asked by our women: "What can we do for our own community?"

The Woman's Missionary Society of New Oxford, Pa., Mrs. A. P. Frantz, President, seems to have found an answer in the Community Mass Meeting for Women and Older Girls, held on Sunday afternoon, January 28. Fifty posters, announcing the "big meeting" with singing by the Community Women's Chorus, and Carrie M. Kerschner as speaker, were distributed in New Oxford and surrounding towns.

In spite of a heavy fall of snow, which prevented many country folk from attending, fully 200 women and girls were present at the meeting. Gettysburg, Abbottstown, and New Oxford women of all denominations participated in making this an eventful afternoon. Miss Kerschner spoke on the "Meaning and Joy of Service."

These mass meetings will, in all likelihood, become a quarterly affair, and are heartily commended to all. The offering covered the expenses of printing and travel of speaker.

## Literature Chat

CARRIE M. KERSCHNER

A prominent football coach once said to his team: "Make the game a personal proposition. The spirit of 'Let George do it' will never win." We pass the thought on to each woman in the Missionary Society. Support your President in every way—do all YOU can to win the world to Christ.

### CHAPTER IV

#### "The Trend of the Races"

(For June Meeting)

Of course you will make this chapter study a patriotic one by using such hymns as "My Country, 'Tis of Thee," and "The Battle Hymn of the Republic."

Col. 3:10-15 is suggested for Scripture reading.

Review the history of the Negro in War (pages 99-109). Recite General Jackson's address to Negro troops on pages 102-103. Some one suggests the following "Quiz":

What four contributions in addition to fighting did the Negro make to war? (Page 113.)

How did he aid in production for war? (Page 115:)

How did he co-operate in war-economics? (Page 117.)

What share did negro women have in the World War? (Pages 119-121.)

"He is no alien at the gate  
No foeman with a heart of hate  
No anarchist with doctrine new  
But a tried patriot—and true.

Then to him let us stretch the hand  
And bid him prosper in the land,  
For over him the bright stars wave—  
*A citizen and not a slave."*

## Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

### "In the Vanguard of a Race"

THE SCIENTIFIC GROUP:

CHAPTER III—DR. ROMAN

CHAPTER VII—JOHN PIERCE

The keynote of these two chapters is that both of these men worked to instill respect for the colored race in the hearts of the white people.

The general aim of the two chapters is: To show the mutual interdependence of people and races in America due to their commingling in domestic and community life. Disease is very democratic. Plenty of good, wholesome food to eat and comfortable, sanitary houses and surroundings are necessary to good health. This growing sense of health and economic values on the part of the Negro ought not to be lightly esteemed by the white people.

A lively interest may be aroused by having the group discuss the following problems:

1. Is there a chance for full respect between the races without intermingling and without antagonism? How far may they intermingle? See Booker Washington's view as given on page 27.

2. What do you consider the greatest contribution of Mr. Pierce to his own race and to the nation?

3. What is the place of the educated or scientific farmer in the nation?

4. Does co-operation between the races pay?

Some questions for discussion:

1. What is the value of a definite purpose in life?

2. Discuss the formation of public opinion through the newspapers.

Some general assignments for the class:

1. What three things did Dr. Roman ask for that would promote the play and mutual respect between the races?

2. What are some of Dr. Roman's outstanding characteristics?

3. Give John Pierce's tribute to his mother. What is the lesson for us?

Assign to special individuals the following research work:

1. What is the status of education among the Negroes?

2. Is the health rate increasing or decreasing among the Negroes?

3. Have some one recite William Blake's poem, "The Little Black Boy," to be obtained at either one of the literature depositories.

If you care for debate in your group an interesting theme might be: Resolved that educational institutions conducted entirely by Negroes are better fitted to serve the needs of the Negro race than those conducted by white people.

For blackboard or poster:

"Misunderstanding, rather than meanness, makes men unjust to each other." Dr. Roman.

"Every one has temptations enough to prove his mettle." John Pierce.

## East and West Are Joining Hands in the Organization of Y. W. M. A. and Mission Bands

The girls of Emanuel Reformed Church, Philadelphia, met to hear Miss Iske explain the Y. W. M. A. work and decided to join the ranks. Miss Anna Kemme was elected president.

Latrobe, Pa., reports a new Y. W. M. A. organized on February 23rd, with Miss Dorothy Wright as president.

Miss Mary V. Hoffheins, former assistant to Miss Kerschner and now a missionary on her way to Japan, organized a Y. W. M. A. at the Third Reformed Church, of Baltimore, on January 8th. The president elected was Miss Lillian R. Hoffman.

Miss Iske presented the Y. W. M. A. work to the girls of St. Peter's Reformed Church, Apple Creek, Ohio, and they also responded. Miss Janet Eyman is the president.

Plymouth, Wis., Salem Reformed Church has enlisted her girls in the Y. W. M. A. work. Miss Clara Steinkemper is their president.

A Mission Band is reported from Fort Washington, Pa., St. Paul's Reformed Church. The leaders are Miss Fannie M. Miller and Mrs. G. Pursell.

Mrs. W. C. Sykes, Classical Mission and Secretary, of Westmoreland Classis, organized a Mission Band at Harrolds, Pa., St. John's Reformed Church. Leader, Mrs. Harry Rosensteel.

The Mission Band work was presented to the women and children of St. Peter's Reformed Church, Germano, Ohio, by Miss Iske. They were organized with Miss Verna Roberts and Mrs. Roy Burnie as leaders.

The children of Harmony Reformed Church, Zwingle, Iowa, were organized to a Mission Band by Miss Gladys Deninger, who is also their leader.

Eastern Synod has added another Mission Band to its roll from Orangeville, Pa., Reformed Church, Wyoming Classis. This Mission Band was organized January 3, 1923, by Mrs. A. Houtz with nine charter members.

An enthusiastic crowd of children met Sunday, February 4th, 1923, at First Reformed Church, Postoria, Ohio, to hear

the Mission Band work explained and see some Chinese curios owned by Miss Alma Iske. After her talk they decided to organize, with 16 members, and Miss Helen Hindman and Mrs. E. D. Fagar as their leaders.

Mrs. Walter Kuntze reports a new Y. W. M. A. in First Church, Reading, Pa. The president is Miss Miriam Moyer.

Miss Erna F. Arpke, Mission Band Secretary of Sheboygan Classis, organized a Mission Band of 16 members at Zion Reformed Church, Sheboygan, Wis., on February 10, 1923. Leader, Mrs. Ann Prange.

A new Mission Band was organized Sept. 22, 1922, at Miller Ave. Reformed Church, Akron, Ohio, with 23 members. Mrs. Edith M. Venner is the leader.

### The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

#### A BEAUTIFUL STORY RETOLD TO BE TOLD AGAIN\*

**A**FTER the Civil War an old soldier named Jordon, from New England, lived alone in a cabin near a Negro meeting house in Alabama. A wound, which had never fully healed, caused him much suffering. He could not labor and, being poor, he opened a school for colored children in the meeting house. Seats were made of split logs. Webster's "blue back speller" was the only book. Arithmetic was taught from a blackboard of boards planed smooth and painted black by the father of a colored boy named Lacey K. Williams. This boy got the start of his young life in the direction of fame and usefulness to which he was destined. What he has done in his good and influential life is some of the fruit of the seed of good instruction and moral training sown by the veteran. Jordon always

\*Retold from *Missionary Review of the World* for June, 1922.

opened the school with prayer and a story to direct the pupils to worthy ambitions and ideals. He told the Negro children of the war and how they came to be free. He exerted a powerful moulding influence on their characters. Children and parents grew to love their teacher. They gave their teacher what they could spare in food, fuel, and a little money. Mothers assisted in school and led the singing. When Jordon became ill, they nursed him. When he died, Lacey's father made a coffin of pine boards and the women tacked black cloth over the outside of it. Lacey's grandfather, a licensed preacher, conducted the funeral service. They buried his body near Lacey's grandfather's home and that same day Lacey's grandmother planted some walnuts near the grave. One sprang up and marks the grave to this day. The large tree may be looked upon as a symbol of the fruit of Jordon's work. The good of his life and its influence lives on in the lives of his pupils. One of them is Dr. Lacey K. Williams, now pastor of Olivet Baptist Church, Chicago's largest Negro congregation of 10,000 members. He is not only pastor, but their adviser in matters of health and sanitation, business, politics, and in legal affairs. This Church has a service which only children attend. There is a day nursery and a kindergarten. Bottles of creamy milk for all can be seen daily standing on a table surrounded by little colored children with heads bowed while they sing grace. There is a baby clinic. Numerous clubs and organizations carry on the work of social betterment and uplift among colored people. There are over a score of paid workers, five choirs, and on a Sunday morning three services are held simultaneously. Connected somehow with all this Christian Center is a barefooted Negro boy sitting on a split-log bench in school, in Alabama, and listening to a crippled Union veteran teaching. When we help to educate Negro children or any children for whom missionary work is undertaken, we can not foretell the consequences. Fruits of our efforts we may as confidently expect as we look for a tree to grow up where we plant a nut.

## A New School

A NEW Summer School of Religious Education is being inaugurated at Cedar Crest College, near Allentown, Pa., under the auspices of the Department of Religious Education of that institution. A ten-days' course of real schooling in various phases of religious education is being provided. One-third of the time of the school is given over to Missionary Education under the direction of the Department of Missionary Education. There will be a major and a minor course presented in Missionary Education:

The major course in this subject will be a study of the principles of missions as set forth in the text-book, "Training World Christians," by Gilbert Loveland. The need, a generation of world Christians, is presented in an up-to-date manner. How to supply that need by educational methods in the churches is practically demonstrated.

The minor course is an intensive study of the first foreign mission field of the Reformed Church, Japan, which is the interdenominational topic for foreign mission study this year. This course will be presented by Rev. Paul F. Schaffner, Wakamatsu, Japan.

It is to be thoroughly understood that this is not a conference, but a real school. The work will be as thorough as it can be made, with examinations and credit given for the work done. The Director of the Department of Missionary Education is very anxious that congregations, missionary societies, Sunday schools and young people's societies designate some of their very choicest young people with capacity for religious leadership to attend the sessions of this school. Definite announcement will be made in the near future.

(Continued from Page 178)

At the same time an ideal preparation for training in missionary leadership, they can do nothing better than to attend the Silver Bay Conference. Information concerning the Conference will be gladly furnished by the Department of Missionary Education.



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